



THE CHURCH·MISSIONARY CLEANER



HE · THAT · REAPETH
RECEIVETH · WAGES
AND
GATHERETH · FRUIT
UNTO · LIFE · ETERNAL

VOLUME
IX.

1882.

"And they took up of the
fragments that remained twelve
baskets full."—St. Matt. xiv. 20.

*And Ruth said, Let me now go to the field, and glean.
And she went, and came, and gleaned in the field.*

RUTH ii. 2, 3.

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THE CHURCH MISSIONARY GLEANER.

JANUARY, 1882.

THE WORKING TOGETHER
OF GOD THE HOLY SPIRIT AND THE CHURCH IN THE
EXTENSION OF CHRIST'S KINGDOM.BY THE REV. J. B. WHITING, M.A., *Vicar of St. Luke's, Ramsgate.*

I.



EADEER, you are deeply interested in the work of the Church Missionary Society. Pity for the heathen, gratitude to your Saviour, loyalty to God your King, make you seek the conversion of lands lying in sin and misery.

But you do not, you cannot feel so great interest in this work as God does. God's interest in it is infinite. "There is joy in the presence of the angels" when a prodigal returns—that is, God is glad, and makes His joy felt, when any sinner is rescued from the grasp of evil.

Do you realise this, Christian reader? Do you bear in mind that that great missionary work which moves you with loving energy to read, to pray, to toil, to collect, to make self-denying sacrifices, is a work very dear to God? If so, how calm you will be, how patient, how certain of ultimate success!

God the Father loves the children whom He made.

"It is God, His love looks mighty,
But is mightier than it seems;
'Tis our Father, and His fondness
Goes out far beyond our dreams."

God the Son loves the great wide world of sinners He came to save; and His love "knows neither measure nor end."

God the Holy Spirit is equally love. He undertook a most loving part in the scheme of Redemption. It is His office to take of the things of Christ, and to show them with saving efficacy to the souls of men.

But with God to love and to pity is to act. The blessed Holy Spirit, who, before man was made, brought order out of confusion, now moves over the wild wastes of human life with tender solicitude, and exercises His blessed offices of Advocate for God and Comforter of His Church.

The operations of infinite love and the methods in which God works are revealed in a very interesting way in the pages of the Bible. They are not proved as theories, but exhibited as facts. Beautiful examples are given of the ever-present agency of God in the extension of the Saviour's kingdom. This ever-present agency is manifested in a combined action of God the Holy Spirit and the Church of Christ. There is a reign of law in all the works of God, and no less in the great work of the salvation of the world. The evangelisation of the world forms no exception to the universal rule. God and man are found co-workers in every other department of work that is done under the sun. God does not bless the field on which the farmer has expended no thought and no labour. God makes the timber to grow, and man builds the ships. Even here God and man work together, for "he doeth the work in such sort as his God doth teach him" (Isa. xxviii. 26). It is God, moreover, who gives the workman strength and opportunity. But in the extension of the Redeemer's kingdom the agency is more closely combined. The Church labours in vain unless the Spirit works in her. The Spirit works not without the instrumentality of means.

The object of this series of papers will be to set forth in plain and simple manner this great truth, this blessed fact, that the Holy Ghost is a co-worker with the Holy Catholic Church. We propose to linger among the remarkable life portraits and the thrilling incidents of the Acts of the Apostles. We shall take the story of the Ethiopian Eunuch first, and, meanwhile, we ask the readers of the GLEANER to study that touching narrative.

ABROAD AND AT HOME.

THE NEW YEAR'S OUTLOOK.



NOTHER year, by the mercy of Him who is everlasting to everlasting, is now opening before us. We are spared for fresh labours, if it be His will, in His most blessed service. Let us for a few moments look out upon the wide field to which He invites those of His servants who are members and friends of the Church Missionary Society, and see what they are doing to occupy it in His name.

Look at India. Our strength there is entirely overweighed by our work. The C.M.S. has a hundred missionaries in India. A goodly number, certainly; yet it is much as if, comparing populations, two clergymen, instead of a thousand, had the spiritual charge of the people of London. We must not, indeed, forget other societies; yet if we reckon them all, the result is only equal to eight or ten clergymen for London. Of the 100 or seventy C.M.S. stations, twenty-three have only one missionary apiece, and two or three are without any at all. Meanwhile the work expands; no less than 1,650 adults and 3,620 children were baptized in India in the C.M.S. Missions alone, last year, and to maintain the stations, and the missionaries, and to support the Native Churches to maintain the 110 Native clergy, and 2,000 Native lay teachers, and the 1,080 schools, the total grant asked for rises year by year.

Look at China. Here it is much worse. The twenty C.M.S. missionaries are to the population as if *one-fifth part of a clergyman* had the charge of London; or those of all societies *one clergyman and a half* had that charge. How can we be doing our duty to China when, as Mr. Moule says, during thirty-six years of C.M.S. work there, only thirty-nine clergymen of the Church of England have gone out, and when the British Government in India derives more money from the Opium Trade in one year than has been contributed to the C.M.S. in its whole eighty-one years of its existence! And has not this encouraged us by the harvest He has given even to our feeble efforts? Think of Lo-Nguong, and Ang-Iong, and San-Iong, and Great Valley.

Look at Japan. A few years ago there was nothing to be done at—not a Native Church, not a Native Christian, not a solitary missionary. Now the Japanese newspapers openly discuss the possibilities of Christianity becoming the national religion. America has done its duty well by sending sixty or eighty missionaries. England is content with twelve or fourteen, of whom nine are from the C.M.S. Ought we not to take a more respectable share in the work?

Look at the Mohammedan regions of the East. No field is more difficult than Turkey, Syria, Egypt, North Africa, Persia, Afghanistan, Central Asia. Some of them, indeed, are quite closed at present. Yet in Palestine the Church Missionary Society is sowing the seed; in Persia it is "gathering out the stores." Of the former Mission, Canon Tristram declares, from personal observation, that we are "saturating the whole country with Gospel truth"; and of the latter, Colonel Stewart tells us, from personal observation, that the Moslems of Isfahan now for the first time understand what Christianity really is. Two years ago the Society was proposing to reduce the staff in Palestine, and even asking whether it was worth while to stay in Persia at all. Now, both Missions are to be reinforced; yet both need much more enlargement than can be granted them.

Look at Africa. The wonderful development of our Mission there in the last few years is a familiar story to the readers of the GLEANER. Yet after all, what are we doing? The



BRIDGES AT OSAKA.

territories behind Sierra Leone are entirely without missionaries; the fruitful work in Yoruba, once so vigorously carried on, is now only just kept going; the upper waters of the Niger and Benue still await the messengers of the Cross; on the east side, where advance has been so remarkable, immense populations have never yet seen a white man, and there are actual invitations from those who have that still remain unheeded.

Look at North-West America. Some time ago we thought our work was pretty well done there. Ask the Bishops of Saskatchewan and Caledonia what they think of that! The former acknowledges the blessing God has vouchsafed: "I do not believe," he says, "that in all the wide world there has been so large a proportion of a heathen population converted to Christianity in so short a time as among our Indians." Yet he points to thousands of still untouched Red Men in the remoter districts; while Bishop Ridley, as the readers of the *GLEANER* know, spent last winter in teaching A B C to heathen Kitiksheans, for lack of a schoolmaster.

Such is the outlook abroad. What is the outlook at home? Certainly there are many things that call for thanksgiving.

First, the average ordinary income of the Society (not including special funds) is £40,000 a year more than it was ten years ago.

Secondly, in that period three deficiency funds have been raised, amounting together to £57,000; more than £80,000 has been given for East and Central Africa; £16,000 has been given in memory of Henry Venn and Henry Wright; nearly £60,000 has been put aside by one man (Mr. W. C. Jones) for the training and support of Native agents; £20,000 has been entrusted to the Society for Famine Relief; and within the last year and a-half, £17,000 has been given for extension.

Thirdly, more than half the counties of England have, within the last two years, been mapped out into convenient districts, each with at least one Honorary District Secretary; and of these unpaid representatives of the Society—who are quite independent of the locally-appointed Secretaries of Local Associations—there are now several hundred.

Fourthly, after four or five years of keeping back men to go forth, the Society is, at last, again appealing for help. That it should be able to do so is a crowning mercy in our eyes. Let us all now pray the Lord of the harvest, that He will "thrust forth" labourers into His harvest.

What a call, then, is there to us to go on working heartily than ever in the support of this great cause! and encouragement! If only *all* our friends would do what *some* of the Society would soon be expanding in all directions. For example, the four northern counties, and see how their contributions have grown in twenty years. Between 1860 and 1880 Northumberland has risen from £489 to £1,588; Durham £1,436 to £3,016; Cumberland, from £708 to £1,845; Lancashire, from £327 to £1,060; together, from £2,952 to £7,009, or 136 per cent. If the whole country had done that, the Society's income would now be just £300,000 a year. And that would be no more than it wants!

Or take more particular cases. Here is a well-to-do parish which raised for several years about £120 a year, and then one bound doubled the amount (which has not again gone down) simply because an energetic layman took up the cause and canvassed the subscription. Here is another parish, giving annual sermons and a few subscriptions: a new vicar comes and begins to give out missionary boxes: in the second year the boxes produce £147 9s. 4d. Here is a Sunday-school which literally nothing: a visitor makes a suggestion or two: the next year it raises £100, and keeps up at that figure.

But, says a kindly but timid reader, We are so poor; or, we have so much to do for our home work; or, We have a dear old church; or, We want a new organ! Did any home ever suffer because a parish was full of missionary workers? Never! The missionary cause is exactly like Elijah and the widow of Zarephath. Can the widow give him a morsel of bread? No, the last handful of meal is for her and her son, that they may not die. But what says Elijah? "Make me thereof a cake *first*, and *after* make for thee and for thy son." And she did; "and she, and he, and her house, did eat many days."

A SHINTO FESTIVAL AT OSAKA.

BY THE REV. G. H. POLE.



WITNESSED here on Monday last (25th July, 1881) a sight the like of which I never saw before, and the many friends of the Church Missionary Society in England ought certainly to hear a little, at any rate, about it. So I will try to describe it as clearly and accurately as possible, and perhaps some hearts may be stirred, as mine was, in pity for the hundreds of thousands of heathen people in this great city. If so, I hope they will not forget to pray for us who are trying to lead them to the only true God, the

Light of Life.

For some days previously the city had been working itself up into a state of excitement, by the incessant beating of drums and gongs in a peculiar way. It was dreadfully noisy and painfully monotonous, and I was beginning to complain bitterly to my teacher, who, however, comforted me by saying that it was nothing to what was coming on Monday! And he was quite right.

The next indication of approaching festivities was the erection of booths and platforms on the sides of the river, the hanging out of large white and coloured lanterns, and the carrying through the streets on the shoulders of scores of coolies, all dressed alike, of a large kettle-drum on long horizontal poles, with a great ornamental bolster in front and behind. Four, and in one case six, young lads were seated between the drum and the bolsters, each armed with two short thick drum-sticks, with which they kept beating the drum in a most solemn yet ludicrous manner. They had curious red cloth head-dresses on, sticking up a foot or so above their heads and hanging down over their shoulders. They kept slowly bending down, all together, till their head-dresses touched each other and their faces almost touched the drum. They would then each give two gentle taps on the drum, after which they gave a tremendous "bang" and threw themselves, head-dresses and all, suddenly back against the bolsters, each holding one of his drum-sticks across his forehead all the time.

On Monday morning I saw that wooden platforms had been put up, at intervals, in the river, on which huge piles of wood were being erected for bonfires; and a great many boats were being loaded with similar piles. A thick layer of wetted sand was strewn on the platforms and boats on which the wood was laid, so as to prevent the timber of the boats, &c., from catching fire, and I noticed during the evening that men were kept constantly at work keeping the sand wet while the fire was burning.

Great paper lanterns, too, were hung up outside each house and on each side of the river. Red bunting and young bamboo shoots and other green stuff were displayed on the river banks, houses, and arches of the bridges on the route of the procession.

Towards six o'clock the excitement commenced. Crowds of people began assembling on the bridges and banks of the river. Our Foreign Concession here, usually so quiet in an evening, was alive and bustling with men, women, and children of all classes. The river itself was alive with boats of all shapes and sizes, most of them gaily decorated with various shaped and coloured paper lanterns. At dusk I also went out on the river in my canoe.

For some distance up the river from the settlement iron baskets had been fixed on poles, stuck in the river on both sides, at regular intervals of about fifteen or twenty yards, and in these baskets wood fires were kept burning, which had a fine effect, lighting up all the river and neighbour-

hood like so many huge torches. Occasionally a boat with its fiery burden would pass down the stream; and incessant drumming and gonging was kept up vigorously everywhere.

The people in the boats, as on shore, were all dressed in holiday attire. The children had on their bright dresses and scarfs. Many of the girls' faces were whitened, their lips reddened, and the pretty little artificial flowers and tinsel were sticking in their neatly dressed raven black hair. Every one was prepared for making a night of it. They had brought their food, and were, in many cases, partaking of it as we passed them. Some damsels were singing (!) or playing the *samisen*. We saw in one boat a table and some chairs, in foreign style, and the occupants were comfortably eating their dinner and smoking, evidently quite at home.

I must mention a noteworthy circumstance. While all the houses, boats, bridges, streets, &c., showed signs of rejoicing and tokens of honour to the *Kami* (god) whose festival it was, the *Seifu*, or town hall—the great Government building, in foreign style with a grand dome, overlooking the river, and situated just at a place where most people were assembled—had not one single lantern on it, nor was there the slightest indication that it looked with any favour on the proceedings. I hear the Government

ignores all but the principal Shinto Divinity, *Amaterasu-no-mikoto*, the Goddess of the Sun, from whom the Emperor is supposed to be descended.

We went close up to one of the huge bonfires in order to see what was being done. Some men were adding fresh fuel to the flames; others were pouring water on the sand at the bottom and putting out any sparks or ashes which threatened to set light to the platform itself. A number of men and boys were posturing in grotesque attitudes round the fire, in the usual religious (Shinto) dance, turning round and round, throwing up their hands and kicking up their heels, with a peculiar jerk. They were nearly naked, having on only a sort of waistcoat and bathing drawers of a bright red colour. When any one got rather too warm he would jump off the platform into the water to cool himself.

About nine o'clock, not knowing what time the procession was to pass, I landed from my canoe and went home. On my way it was quite



JAPANESE PRIESTS.

refreshing to hear strains of *Christian* music coming from one of the houses. The Japanese girls of Miss Oxlad's school were singing very sweetly their hymn before going to bed—a marked contrast to the noisy row going on all around outside.

After reading a little and writing a letter, the noise outside seeming to increase, I went out in time to see the beginning of the procession. A monster bonfire came first and settled itself down just at a corner where the procession had to turn, and by its light we could see everything well. There was no moon, so we were entirely dependent for light on the fires and lanterns. Then came a number of boats, each with a small fire in front, hung with lanterns in very artistic manners, and occupied by people apparently of very various classes. On a good many there were fires, with naked men and boys posturing and jumping about in wild, barbarian style. In others, families were quietly sitting, singing or playing music. On all, drums and gongs were being beaten furiously.

Then there came a lull, and I thought it must surely now be all over (a little after eleven o'clock). So I returned home, disappointed and rather disgusted. Was this a *religious* festival? What was there *religious* about it? The people seemed out merely for amusement's sake. How any sensible people could come and sit out on a bridge, or on the river's bank, or in a boat, for four or five hours, merely to look at such ridiculous nonsense as I had seen, was past my comprehension. I made up my mind that those people must surely be right who said (like Miss Bird) that the Japanese had no real *religious* instincts, and that they were merely a gay, frivolous, pleasure-seeking nation who got up these "*matsuri*" (festivals) for the sake of amusement alone.

While, however, I was thus musing, I heard strains of a very different character. There came a solemn lull in the drum-beating and gong-ringing, and above them rose the sound of slow, sustained notes of music from the sacred flutes, or bagpipes, of the priests. A hush seemed to come over the crowds too, and I heard the noise of those frequent and regular claps of the hands which always accompany Japanese prayers.

I rushed out, as quickly as possible, to the river bank, and there saw a sight which I shall never forget. It was the conclusion of the procession: it was the sight these thousands of people had been so patiently and deliberately awaiting since six o'clock: I had gone away without seeing the one thing of importance.

There were three long boats, each lit up and ornamented with fires and lanterns. The first one was filled with priests dressed in blue garments, with the musical instruments. There were probably as many as thirty or forty of them. They kept up a soft, slow, subdued, solemn, sustained hum, for it can scarcely be called music, being for the most part on one note, though with occasional variation.

The second boat contained a number of priests dressed in gorgeous and quaint garments, with very fine banners, lanterns, and fans, surrounding a sacred ark, or shrine, called *Mikoshi*, said to contain the *Gohei* or emblem of a spirit (*Kami*). This little shrine, standing about 8 feet high, was a blaze of gold and colour, and with the dim light of the lanterns and torches, and the priestly accompaniments and music, produced a remarkably "*religious*" effect.

But it was far more affecting to me to notice how all the crowds around were awestruck with superstitious reverence—how suddenly this gay and frivolous multitude was transferred into a most solemn worshipping assembly. Each person around me (and the same seemed to be done everywhere) clapped hands together and bowed down head as this gilt box passed, and the look of real seriousness and devotion on the majority of their faces was quite a picture.

But you will like to know who this *Kami* is, who has the power to make such an impression and call forth such earnest devotion.

Well, he is no supreme or important divinity. He is only a celebrated saint. He is merely a human being, like ourselves, who, in his lifetime, never pretended to be anything more, but who, since his death, has been deified by later generations. He was "a polished courtier, the Beauclerc of his age"—a man of great learning and high scholarship. He had great influence at court in his day, but through the wicked intrigue of his enemies he was banished to Kiushiu and there died of starvation in 903. The posthumous name by which he is now worshipped is Ten Man Gu, or TENJIN. He is regarded as the patron *Kami* of letters and literature. All students, whether Buddhist or Shinto, worship his spirit on commencing their studies, and even the children in the schools are taught to pray to him.

The spirit of this man, then, was the object of all this enthusiasm, excitement, and devotion. It is very sad to think that the religious emotions of the poor people here should be so stirred up and aroused in honour of one who has no true claim whatever on their worship. He may have been, and no doubt was, a benefactor to his country, but he has certainly no right to honours which belong only to God. He who is the True Wisdom is ignored, while the wisest of their own fellow-creatures and countrymen is put into His place!

Let no one say again, however, that the Japanese are incapable of any true religious emotions. I have no hesitation in saying that an exceedingly strong spirit of earnest devotion was plainly manifest, moving among

those masses. It may possibly have been only momentary and transient. It certainly was grossly superstitious. But, unquestionably, it was there.

The Japanese are, most undoubtedly, therefore, susceptible of religious impressions; and if they can be guided and disciplined to use these emotions and instincts in the only way worthy of their employment, viz., in spiritual, rather than material, worship; and if they can be taught to exercise them towards the one object alone worthy of their veneration—viz., the only true *Kami*—there is most certainly a most glorious prospect, with the Lord's blessing, for Christianity in Japan.

Osaka, 23rd July, 1881.

NEW YEAR'S THOUGHTS.



THE Old Year is passing away,
The future before is unknown,
But, through sunshine or cloud be my way,
I shall not have to tread it alone.

On the verge of the New Year I stand,
And I know not what trials may come,
But my Father has hold of my hand,
And I know He will lead me safe home.

As I pass through the New Year's gateway
I lift my eyes above,
And in letters of light on its portals
I read that 'God is love.'

I know not how far I may travel,
Nor whence I must hence remove,
But the whole of the path shall be lighted
By the shining of 'God is love.'

WHAT shall this year betide?

Christ the Lord knoweth:
Follow thy faithful Guide,
Go where He goeth:
Thus if thou closely cling,
To thee the year shall bring
What He bestoweth.

What shall this year betide?

Christ the Lord chooseth:
Who would his lot decide,
Peace he refuseth;
Who unto Christ doth cling,
Safe 'neath that shelt'ring wing,
Nothing he loseth!

SARAH GERALDINA STOCK.

GOSPEL TROPHIES.

"Out of every kindred, and tongue, and people, and nation."—*Rev.* v. 9.

VIII.—Ganga Bai, a "Mother in Israel."



THE degraded condition of the Eastern woman has long been a subject of deep sorrow to such of their Western sisters as possess sufficient mind and heart to feel for any woes but their own. It has also long been plain to every reflecting mind that it is idle to expect even the nominal conversion of a nation, with full half the population unreached by the Gospel.

Many a devoted Zenana worker brings back tales which would be amusing, were they not pathetic, of the childish ignorance of the poor women amongst whom she labours—of their readiness to be diverted by trifles, and the difficulty she experiences in keeping their minds to any serious thought. At the same time she rarely fails to bear her testimony to their affectionate gratitude for pains bestowed upon them, and great anxiety to improve. It is not often (nor is it likely, say these same workers) that they meet with much force or decision of character amongst their grateful, affectionate pupils. Men do not gather grapes of thorns; nor are they much more likely to meet with wisdom and firmness in a woman who inherits all the evil consequences of centuries of oppression and neglect. Occasionally, however, a woman of great force and singleness of nature, a woman clearly fitted to rule and instruct, may be found amongst them. Such a woman was the subject of this paper.

Ganga was very early deprived of her mother, and deserted by her father. The latter quitted the country, leaving his helpless child (but then, to be sure, she was only a girl) in the hands of people who had no claim on her. Her circumstances must have called loudly for sympathy, since Mr. Appaji Bapuj

(one of the pupils of the Rev. J. S. S. Robertson) brought her to Mrs. Robertson, and entreated her to give the desolate child a home amongst some orphan girls whom she had adopted.

These girls were in all respects educated and treated as if they had been the children of their kind protectors, saving only that they did not eat at their table, and did not relinquish the becoming Native dress. They were carefully instructed in their native tongue (the Marathi) during the morning, and this instruction was given by one of the Mission schoolmasters. In the afternoon they used to practise needlework under the supervision of Mrs. Robertson and her tailor. They were also taught the household duties usually performed by Native women.

It was the hope of Mr. and Mrs. Robertson that these girls might grow up to be the wives of Native pastors and catechists, that they might become intelligent companions to their husbands, and responsible Christian mistresses of Christian homes. This hope was not disappointed—in one instance, at least, it was abundantly fulfilled.

Ganga was possessed of a clear mind, and she learnt well and rapidly. She early showed serious attention while being taught the truths of the Christian religion. At her own earnest request, she was baptized, and Mrs. Robertson was fully convinced, both by her words and her conduct, of her fitness to make this solemn promise and profession. She always showed the deepest attention to the Word of God, and (unlike many of the young) her thoughts were never easily diverted to other pursuits and other things. In a quiet, earnest manner she would try and impress this Word on her young companions.

Her missionary zeal gradually gained force, as was right, and she began to speak earnestly to those of her country men and women who came to the house. Gradually she came to be treated as an elder daughter might have been by Mrs. Robertson. One day when that lady was unwell, and unable to appear at morning prayers, Ganga, as usual, took her place. On coming down Mrs. Robertson was much pleased to find them all seated quietly at their work listening to Ganga, who was speaking to them about one of the Collects in the Marathi Prayer-book. Evidently the truths of eternal life were supremely interesting to her, and therefore she succeeded in making them interesting to others. This is a sure recipe for securing an attentive audience.

While sitting at work with the tailor she would read and converse with him on scriptural subjects. In the evening she would sit near the watchman, and speak and read, by the light of a lantern, of Him who is the Light of the world.

When the whole family removed to the hills near Nasik, as they usually did in the hot season, she managed to collect a school of the girls at the station, and, what was more remarkable still, contrived to get together a meeting of mothers. This was held on a Sunday at 3 P.M., and was entirely the result of her own thought and energy. Mrs. Robertson only became aware of the fact when Ganga came to her a little before the appointed hour, and asked to be excused from reading with her then, as had been their usual custom. On going into the room about half an hour afterwards, Mrs. Robertson was surprised and pleased to find it filled to the door with men, women, and children.

On their return to Nasik she began to teach in a girls' school in that city; and, with the assistance of Mrs. Frost, the wife of a missionary, and head of the establishment, it rapidly became a very efficient one.

On the west side of Nasik stands Sharanpur, a Christian village; and in this village lived a Parsee gentleman named Ruttonji Nowroji, who had for some time been a silent but most observant witness of the young teacher's love and zeal for her Lord. He had been educated in a Government school, had lost his faith in the Parsee religion, and had become a mere Deist. He and some other young men, who had been similarly affected

by their contact with European science and civilisation, fed themselves into a sort of brotherhood, and examined the and the principal Christian doctrines, with a view to furnishing themselves with arguments against both. But the preaching of a Native Christian touched their hearts, and Ruttonji in particular became an earnest and courageous servant and sold Christ. He had to relinquish his prospects of worldly advancement, which seem to have been good, and worst of all, his and the loving companionship of his family and friends. He became a catechist, and ultimately a clergyman, but this was till some years later. Meantime the promise to those who forsaken friends, lands, and homes for Christ's sake was abundantly fulfilled in his case. "Who can find a virtuous woman?" said the Royal Preacher; "her price is far above rubies," so thought the young Native catechist when he succeeded in winning Ganga to be his wife.

High festival was held on the day of their marriage, and the church was crowded by friends who came to witness the ceremony. For the day which joined together two devoted servants of the day which laid the foundation of the Temple of a Christian Home, was also the birthday of the Christian village of Sharanpur. When Mrs. Robertson apologised to the bridegroom for what she considered the smallness of her wedding gift, he answered with the ready politeness of the Oriental, and with truth as well, "The best gift I have received to-day is from you, and that is my wife."

It was only natural that Mrs. Robertson should deeply prize the loving companion who was truly her daughter in Christ Jesus, but she also rejoiced greatly in watching her continue in the Christian course. The earnest, energetic girl became in time the prudent wife, in whom the heart of her husband found (and did) most safely trust; the wise and tender mother, accurate, methodical mistress, whose house preached as well as her lips. And she was her husband's valuable helper in all his missionary labours.

When Mr. Ruttonji entered the ministry, he was appointed to the station of Aurangabad, about a hundred miles east of Nasik. There they laboured for some years, while a large and interesting family grew up around them. Mr. and Mrs. Robertson had much satisfaction of visiting them there, and seeing how actively their works went on under their supervision.

Four more years, happy and busy years, were spent by Mrs. Ruttonji in the happy home of which she was the centre. Then the Father of the fatherless called her to her eternal home among the "many mansions." Cholera broke out at Aurangabad; one of Mrs. Ruttonji's servants was stricken; she hastened to attend upon the invalid; waited on her assiduously, and took the disease herself.

Her sufferings were sharp but short; her mind and heart stood fast and believed in the Lord. She took a tender and loving farewell of her desolate husband and children, and then passed gently away to that rest which remaineth for the people of God.

She "being dead yet speaketh" by her bereaved husband who now goes forth to his labour from a darkened and desolate home; by the children whom she trained in the fear and love of the Lord; by her untiring labours for the souls of her countrywomen. Oh, that many such might arise among the daughters of India!—wise, true, pious, and firm of heart. The world has need of such. If Napoleon needed mothers to overthrow his empire, much more does Christ. As to this mother in the flesh and in the spirit too—we think we can safely pronounce on her the emphatic testimony of the Holy Spirit—teacher—"Give her of the fruit of her hands, and let her works praise her in the gates."

ELIZABETH SUTTON

The above sketch is based on an interesting book entitled "The Ganga Bai." By Mrs. J. S. S. Robertson. Published by Seton Mackenzie, Edinburgh. "Bai" is a term of respect, like our "Mrs."

THE LATE DR. KRAPF.



VERY one will remember how touched all England was when the accounts came home of Livingstone's death. On his knees, by his bedside, he was found by his faithful followers. In the act of prayer he was translated into the Land of Praise.

So was it with John Ludwig Krapf, the Pioneer-Missionary of East and Central Africa, who on Nov. 26th, the eve of Advent Sunday, was called home to the presence of his Lord. "In the afternoon," writes his friend, Mr. Flad, who, like him, was a missionary in Abyssinia, "I spent an hour with him in his study, talking of the approaching Second Advent of Christ. He went to his bedroom quite well, as usual, and was found in the morning kneeling at his bed, undressed." A blessed end to a consecrated life!

Dr. Krapf was born in Wurtemberg in 1810. While yet a child, poring over maps, the longing came over him to explore those great regions of Africa that were so blank and destitute of names—a desire stimulated by the perusal of Bruce's Travels, which he stumbled upon at an old book shop. Afterwards, when his heart was given to God, this geographical curiosity developed into missionary ardour, and he entered the Basle Seminary, which in those days gave so many devoted missionaries to the C.M.S. By one of these, Fjellstad of Smyrna, Krapf also was introduced to the Society, and he joined its Abyssinia Mission in 1837. Expelled thence through the hostile influence of the Jesuits, he tried the adjoining kingdom of Shoa, where he remained three years. Various journeys followed, during which he and his wife suffered great privations. On one occasion a child was born to them under the most trying circumstances, was significantly named *Eneba*, "a Tear," and lived only for an hour.

At length, when every door in that part of Africa seemed closed, he went down the coast to Zanzibar, visiting on his way Mombasa, where he landed on Jan. 3rd, 1844. There, six months afterwards, on July 13th, his wife was taken from him; but his brave spirit quailed not, and he wrote home to the Committee that they must see in her lonely grave the pledge and token of the possession of East Africa for Christ. Close to that grave may now be seen the flourishing settlement at Frere Town. Out of that first visit to Mombasa sprang all the C.M.S. work on the coast; and, in its results, the whole of the vast discoveries of the last twenty-five years in Central Africa. In consequence of the



THE LATE DR. KRAPF.
(From a Daguerreotype by Beard taken in 1850.)

researches of Krapf and companion Rebmann, the expeditions of Burton, Speke, and Grant were projected. To complete their explorations, Livingstone came up from the south. In the wake of Livingstone were Cameron and Stanley. And the last six years, some forty-fifty missionaries have penetrated into the regions whose blank spaces fired the youthful imagination of John Ludwig Krapf.

We must not judge a missionary by the number of his converts. Krapf only knew of one from all his African labour. Henry Martyn only knew of one or two. Yet what a mighty work has been done by their example!

Dr. Krapf's later years were spent at Kornthal, in Southern Germany, where he was diligently employed in preparing dictionaries, &c., of several East African languages, and translations of the Scriptures. On Nov. 30th his body was solemnly committed to the earth, in the presence of three thousand people who had assembled from all parts of the country, by the side of John Rebmann, the companion of his travels and trials, who followed him to Africa and preceded him to heaven.

TEN WEEKS IN INDIA.

Extracts from Letters to my Children during a Winter Tour.

BY THE REV. E. H. BICKERSTETH, M.A.,
Vicar of Christ Church, Hampstead.

[Press of work prevented my acceding to the Editor's urgent request that I would write some account of the few weeks I spent in India last winter for the GLEANER. But as my children preserved the letters I wrote them, I have placed them in his hands to make any extracts which he thought might interest others. This must be my apology for the very negligent and fragmentary nature of the following papers.—E. H. B.]

I.

BOMBAY, Friday Evening, November 19, 1880.



LAST night, as a number of us were watching from the fort-castle deck, the Bombay Harbour Lighthouse flashed its electric light (20 miles distant) upon us. We raised such a cheer! There it was, right in front of our province! How marvellous the skill that guided it from Aden Cape straight to that one light! It was terribly hot and still. At 12 we turned into our hot cabin. We rose this morning at 5, and at 8, Edward accompanied by the Rev. H. C. Squires, the Church Missionary Society's Secretary at Bombay, came on board. Mr. Squires took us at once to his hospitable home, and nothing could exceed his thoughtfulness.



THE LATE DR. KRAPF.
(From a Photograph taken recently.)



NATIVE PRINCES AND NOBLES, BOMBAY.

kindness and that of his wife. He is indeed the Gains of the Church here.

BOMBAY, Tuesday, November 23, 1880.

We had a most happy Sunday. I went to the early vernacular service, where the Rev. Appaji Bapuji was preaching to about seventy-five earnest Christian converts. At breakfast the vestibule was occupied by a class of twenty Christian children, who sang sweetly. The first was a hymn on Peace, to a lovely native tune. At 11 we had morning service, and Edward* preached an excellent sermon on "By grace are ye saved through faith." In the afternoon I addressed the English-speaking children (some eighty) of well-to-do residents and others in a Sunday-school held in Major Oldham's house, and in the evening preached to a very full church on "Love is strong as death," and helped to administer the Lord's Supper afterwards to seventy-five communicants.

On Monday morning we went and saw the Robert Money School† of 250 pupils, and I addressed some sixty of them on Christian ambition. We then went to the Scotch Presbyterian College, where Edward wanted to see their plans. It is a most active, energetic work which is being carried on there.

This morning we started before 7, and hoped to get off before the heat of the day in kind Captain Verrill's steam launch to the Elephanta Caves. But we were delayed till 10—very hot—when the captain took us off. But when we had steamed about six out of the eight miles, part of the machinery broke. We had no sail, no oar, and drifted helplessly with the tide for more than an hour, when the captain happily was able to patch up the breakage, and we soon landed and climbed to those remarkable Brahmin caves, situate in that beautiful wooded island, the grand relics of ancient idol-worship. We got home by 2.30, and found the Bishop of Bombay awaiting us at lunch. We visited the girls' school with him, and then called on a wealthy and learned Hindu, Sir Mungeldas Nathabhoy, to whom Professor Monier Williams had given me a letter. Though ill, he was so kind—would insist on receiving us on his swinging sofa, sent his son with us over his magnificent house, and then for a drive round Malabar Hill. We were just admitted within the gates of the enclosure of the Towers of Silence, where the Parsees bury, or rather expose their dead, and then visited the approaches to several Hindu temples, and back in our friend's magnificent carriage (which he told me cost Rs. 5,000) to Mr. Squires'. I told our friend's son how, as a Christian, I longed for the time when we should all worship in one Christian temple, but that I was sure it was good for us to get to know one another, as we should respect each other more. I gave him a copy of my poem,‡ which he graciously accepted.

NASIK, Thursday, November 25.

We started at 6.15 yesterday morning, and came 117 miles over the Ghauts (some 2,000 feet high) hither. As we neared Nasik Road Station a heavy rain came on, and we got from the train through drenching rain into the queerest little carriages, called tongas, drawn by two ponies, one for our luggage, two for ourselves—i.e., M—and myself, Edward, and a Christian manservant, whom we have engaged for two months.

A—would have liked these tongas amazingly—two ponies with a pole and cross-yoke over their neck, no traces, driven at full canter for five and a-half miles to the Christian station of Sharanpur, which is a village a mile and a-half off the town of Nasik, a large town of nearly 80,000 people, on the banks of the Godavery, which rises 17 miles from here.§ We got in at

* The Rev. E. Bickersteth, of the Cambridge Delhi Mission, son of the writer.—ED.

† The Church Missionary Society's principal educational institution in Bombay. See GLEANER of July, 1876.—ED.

‡ Yesterday, To-day, and For Ever. (London: Rivingtons).—ED.

§ See a picture of Nasik in the GLEANER of January, 1876; also pictures and accounts of Sharanpur in that and succeeding numbers.—ED.

8.30, and had the kindest welcome from the Rev. W. A. Mrs. Roberts. Mr. Roberts drove me and Edward into Nasik. It is a most picturesque native town, somewhat dirty after heavy rain. We were taken to several of their temples, where we saw them offering their rice and flowers. To watch them rise one long more than ever for the time when all shall know only Name. We came back to dinner, prayers, and bed. 'Tis a refreshing night!—no mosquitoes, no noise—far the best I have had since we left England, though we were told to be very careful of scorpions and snakes, which abound here. I never, thank God, none troubled us.

This morning I rose at 6, and Mr. Roberts took me and Edward all over the Mission farm, which is entirely worked by the Christians of the village. It costs the Society nothing, more than pays its way, and it affords work for the converts and inquirers. He took us to the corn-fields and millet-fields, sugar-cane bamboo grove, and vineyards and orange yards, mango orchard, with its grand old well (to obtain which the first rented the land, though they have digged three more since) and other grain fields and pepper (Chili) ground. We then saw the ingenious process of drawing water by four oxen from the last noble well. I suppose the shaft was 20 or 24 feet across. Two large water buckets, made of leather, were let down into the well, and then the oxen, by stepping down an incline, dragged them up full, and as they reached the brim of the well touching a circular roller it opened a neck at the bottom of the buckets, and the water was emptied into a trough and conveyed in small courses to the field. By watering and working the soil we have made a most fruitful out of a barren ground:—with all this is a parable. We then saw the Christian girls, thirty in number, make and have their breakfast—a flat millet cake and curry soup. They were happy, but very quiet. Altogether this is a most delightful Mission station, and seems a centre of labour for which we cannot be sufficiently thankful. We are here 1,900 feet above the sea level, and with a west wind that gets the full benefit of the sea breezes, though the sea is 60 miles distant.

In the afternoon Mr. Roberts drove Edward and me some miles along the old Bombay road, down which our armies, before the railroad days, had so often marched to battle and to victory to the foot of the hill on which the celebrated Nasik caves are situate. They are Buddhist caves, with many inscriptions, several were probably excavated some centuries before the Christian era. They command a magnificent view of the country, and as we drove rapidly back heavy storms of rain were falling to the right and left, but none fell on us, and the strange fantastic light—evidently of volcanic origin—were lighted up with lurid sulphur flames. Mr. Roberts asked me to preach to his Christian converts at his evening service, saying he would interpret for me. It was a sudden invitation, but I could not refuse, so took leave at 20, 21. It was such a hearty service; they sang sweetly, and got on better than I expected, if I may judge from the expressions of the Native Christians.

CORRESPONDENCE.

Missionary Boxes.

DEAR SIR,—I have been Hon. Sec. to C.M.S. Associations for many years in different parishes, and have found missionary boxes, judiciously got out, and well looked after, the most fruitful source of income, particularly poor parishes.

In giving out I am always careful to enter in my book the name and address of the box-receiver, also to write his or her name and mine in proper places at the bottom of the box. I keep quarterly accounts, and boxes are collected and opened quarterly, half-yearly, or annually, as is agreeable to the holders. But I see that each box is regular as to its time opening, and I never allow a box to be kept back at the end of the year without our annual accounts for printing are made up. I am most careful that every box-holder should have regularly the publications of the Society to which is entitled. Our Sunday-school box is opened quarterly, and the annual

collected in each class as kept by the teachers (the money is deposited every Sunday in the box) is read out by the superintendent when the box is returned to the school at the beginning of the new quarter. The amount that each box has collected since its beginning to work is always written on a new C.M. box paper at the bottom of the box on its return to its owner.

The box-holders are kept carefully informed of all interesting missionary information to be given at meetings or otherwise in the parish; and at the principal annual parochial meeting the names and lists of contributions as they will be printed are read out by the vicar.

I do not know by what means our collectors fill their boxes; their own interest and ingenuity suggest that. Our own box is handed round for contributions to every one present after dinner on Sundays. Next to a hearty Christian interest in any work for God, and the good of others, method and punctuality in carrying out all the details are the best means to ensure success. This is a truism, but is not always acted out.

A LOVER OF THE C.M.S.

YOU ask for details in regard to boxes. In my country parish we have multiplied our boxes this year, increasing them from fifteen to fifty-three. The result has been an increase in the contents from about £10 to nearly £24; as well as an increased interest in the work of the Society, as detailed in its publications. In these days of agricultural depression and trying times for farmers, it is interesting to find one of them collecting in his box 162 farthings—equal to 8s. 2d.—and sending in that, along with a subscription of 5s.

We all feel very thankful, and greatly encouraged by the progress of our boxes; and most of the holders seem surprised to find how much they have thus been able to collect.

E. D. S.

DEAR SIR,—As you have invited your readers to send you their experience as to missionary boxes, I venture to give you mine. The box I wish particularly to notice is what we call the Iron Room Sunday School Box. This school is attended by about fifty boys. Our late dear and respected vicar, or some other friend, on the first Sunday in the month, used to give the boys a brief address, bearing on missionary matters and God's love for all souls, and on more than one occasion he has repeated to them those excellent verses, "The Missionary Penny," and alluded to the great fact that God can save a black man's soul by means of a halfpenny tract. After the address the box, or rather I should say the negro boy, is taken round class after class, and the proceeds of our box last year amounted to over £2—we had no brass buttons nor bad coins. In conclusion I find that if this or any cause is to prosper, two or three golden rules are necessary:—

1. Prayer in the school for Mission work.
2. The box should be used regularly, not spasmodically.
3. Keep up interest in work by addresses, and distribution of missionary magazines.

A WEAK MEMBER.

The Cycle of Prayer.

FOR several years I have placed in the Bible which we use at family prayer the "Cycle of Prayer for Missions," cut out from the Church Missionary Almanack; and every day in our family petitions we add some for the special mission which comes before us that day; varying the petitions, of course, according to the needs of the mission, so far as I can learn them from the Society's publications. It has been a great joy to us, and perhaps might be to many others; and seems a very simple and easy way to ensure daily prayer for some part of the mission field.

Sandown Vicarage, Isle of Wight.

W. T. STORRS.

Intercession in Church for Missionaries and Converts.

SIR,—I have been reading the account in your August number of the poor Chinese convert, Li-Min, at the Great Valley, near Hang-Chow, and of the dreadful persecution she has had to undergo at the hands of her father-in-law, and of the torture inflicted with the "thorny tree" by her brother-in-law, torture which compelled her to flee to Hang-Chow to the missionaries for protection. May I suggest to those of your supporters who are clergymen the great desirability, in such a case, of giving their congregations some account of the sufferings endured, and of thereupon asking the prayers of the congregation for the person or persons enduring persecution for Christ's sake? This might be done before the service commenced; the clergyman addressing the congregation either from the reading-desk or else from the chancel steps. He might also announce that silence would be kept in the church for a few minutes before the beginning of service to give the congregation an opportunity of uniting in prayer and intercession on behalf of those prayed for. Then in the prayer for all conditions of men and in the Litany these confessors in China for Christ's sake and the Gospel's might be remembered.

Such a course as I have suggested would help to make missionary work a much more real thing in the minds of our own people, as well as being a means of blessing on those who have to suffer perhaps the loss of all things for Christ's sake. Then, again, in the case of such a peculiarly perilous mission as that to Uganda, might not the prayers of the people be specially asked for it?

H. C. RICHMOND.

A Lost Day.

THE day on which a Christian has done nothing specially for Christ may truly be described as "a lost day." In order to have no more such blanks in my life, when no opportunity occurs for personal work for our Master, I make an extra offering, according to my means, to the missionary box. It is pleasant to have some act of service to present to Him each evening before we lie down to rest. If all your readers would adopt this plan we should have no "barren tree" among us, and the fruits of Christian love would multiply to the glory of God.

C.

SKETCHES OF MISSIONARY WORK IN PALESTINE.

BY LOUISA H. H. TRISTEAM.

I.



CAN imagine nothing more calculated to stir up any flagging interest in missionary work than to see the work itself, if only for one day, with our own eyes? It has recently been my great pleasure and privilege to visit many of our C.M.S. stations in the Holy Land, and to see a little more in detail the agencies at work there. I should like to tell the readers of the GLEANER of what is going on now on the plain of Sharon, but before describing the work, it may be as well to tell of a few of the difficulties in the way, and the kind of soil God's husbandmen in Palestine have to till.

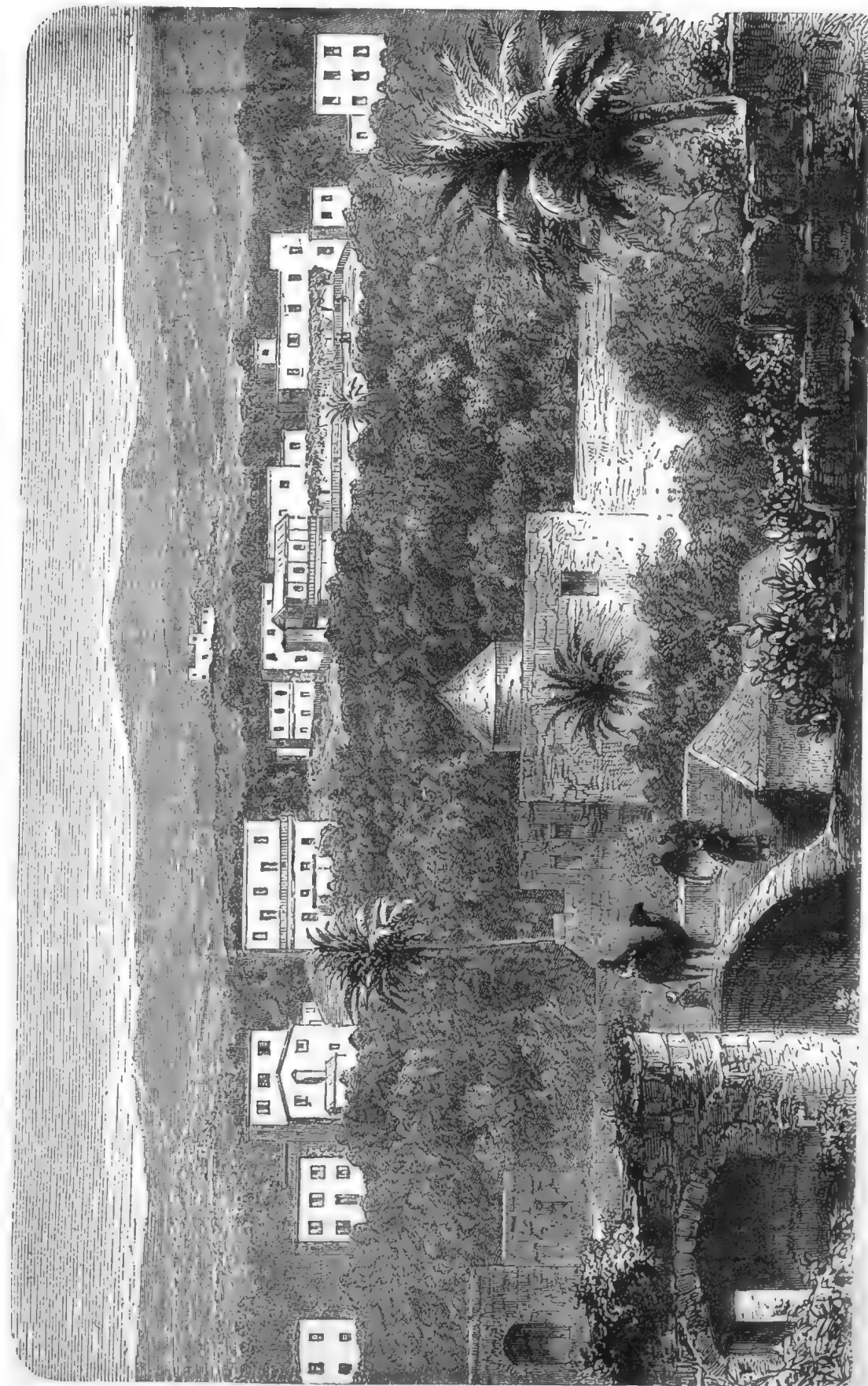
In the first place, the government is Mohammedan, and in consequence the work among the Moslems differs widely from that among the followers of the false prophet in India, where a professedly Christian government offers protection to the life, if not the property of converts. The proportion of Moslems in the different towns and villages in Palestine varies much—some places being much more fanatical than others, and thus offering fewer inducements to Christians to live there. The Moslem inquirer has to be very guarded and careful in his manner of obtaining instruction, and were he to come forward in his native town and ask to be baptized, his dead body would be all that could be found of him the next day. There are not infrequent cases of converts being sent from one end of the country to the other, that they may make an outward profession of their Christian faith unmolested.

The so-called Christian Syrians are a mixture of Latins or Roman Catholics, and Greeks, with some few Copts and Abyssinians in the south, and Maronites in the north. I could not but think how little there was to distinguish between Moslem and Christian in their outer life and manner of acting, beyond the exposed faces of the Christian women. Indeed, the ignorance among all classes of the inhabitants is wofully dense, and all have a deep claim upon us to restore to them in that Holy Land the blessings that the Apostolic missionaries brought to us from thence.

The bitterness of the Latins against our missionary efforts is keen. But not so with the Greeks. These do not seem to object to their children coming to our schools in many places, and there has been more than one instance of the Greek schoolmaster in a village becoming, when enlightened, our C.M.S. schoolmaster, and bringing his little flock over to better and holier teaching.

Jaffa, or Joppa, as we always preferred to call it, is the chief port of the Holy Land, and the plain of Sharon spreads beyond it to the foot of the Judæan Hills. Here is one of our most important Mission stations, and as it was the first holy ground we stood on, I will take it first. Our visit was short and hurried, so we did not see all we could have wished of the work there; and to gather any fair idea of what is doing, one should spend a Sunday in each Mission station, and see the adults as well as the children. We have, in Jaffa, a good boys' school with two masters, under our missionary, the Rev. J. R. L. Hall. The schools were always a cheerful and pleasant feature, and if the blossom be any earnest of the fruit, we may hope for greater things, when the bright intelligent Syrian boy in our Mission school becomes the head of a household appreciating the blessings of Christianity and education. Our Society is relieved of the care of the girls' education by Miss Arnott's Schools, but Mr. Hall's work, besides the oversight of the boys, is evangelistic, and there are well attended Arabic services on Sunday, as well as a service for the English speaking community.

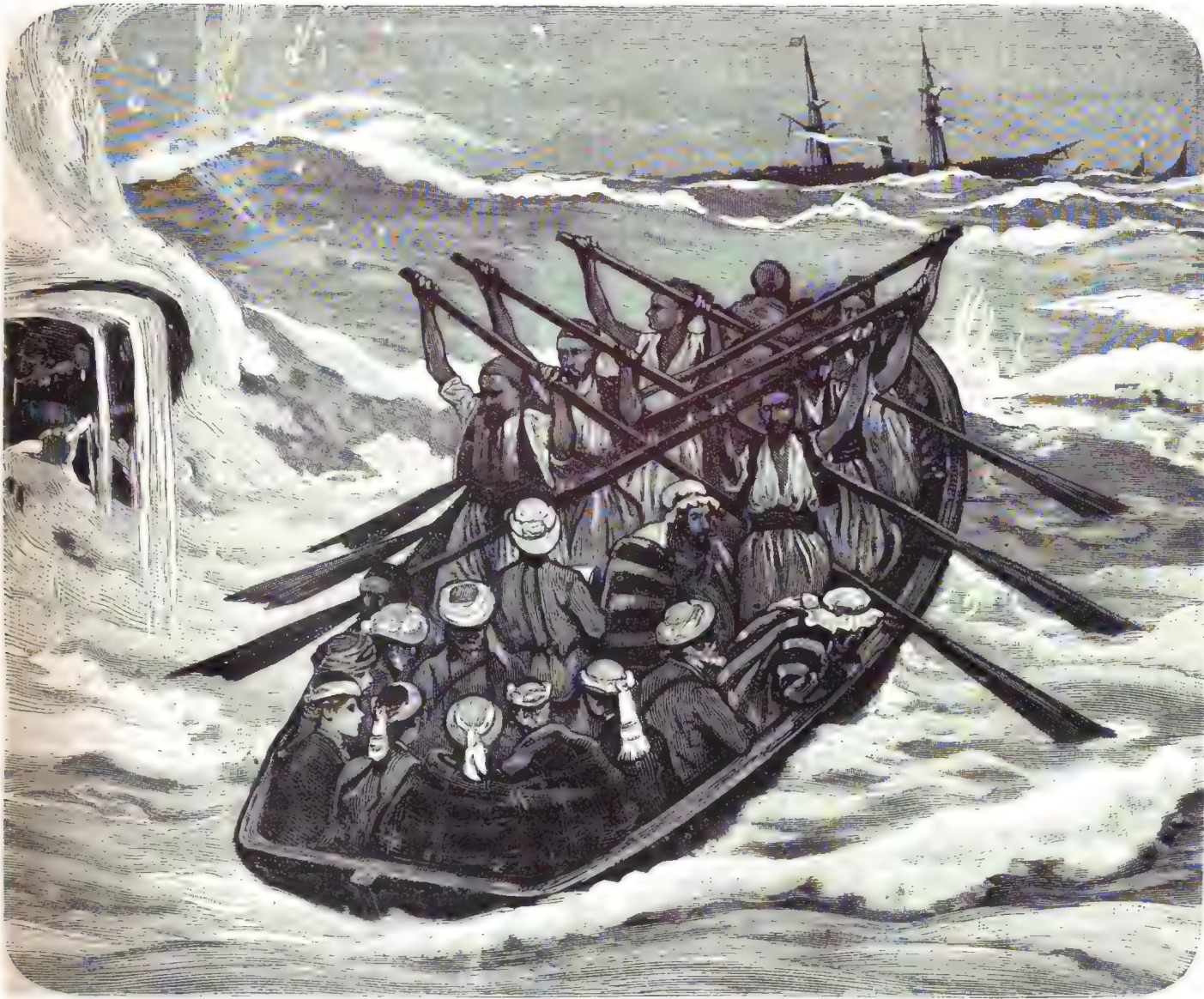
As yet there is no church built, but we saw the admirable



JAFFA: THE GERMAN COLONY, WITH THE PLAIN OF SHARON AND THE HILLS OF JUDAH.

piece of ground which has been bought and sold in for the O. Missionary missions. There be a church, school and Mission within the enclosure and, when built, will form a handsome feature. The place chosen to the south of town, well from the unwelcome some streets, with a fine view to the west of the Mediterranean. The Society has, I am glad to say, been able recently to make an additional grant for the building of the church and schools, which we hope will soon be accomplished. Hall's house at present is very inconvenient, and the situation unhealthy and as the climate during the summer is trying under the circumstances, it is most desirable that he should soon be able, with his family, to remove to the Mission buildings.

The day after our arrival at Jaffa we had to leave early in the morning, after a lovely walk through lanes hedged with prickly pears guarding fields of the famous Jaffa oranges, now ripe, we entered the plain of Sharon. It is now well cultivated, and the young green corn was beginning to appear. The road-sides were bordered with flowers, scarlet anemones and asphodel being the most common. After a rest in an olive grove which shaded us from



JAFFA: CROSSING THE BAR.

burning rays of the sun, we walked into Lod, the ancient Lydda, and having first wandered through a perfect labyrinth of filthy narrow streets, we reached the Church Missionary School. Here a Native convert, combining the offices of catechist and school-master, met us and took us into his school. Such bright, happy faces looked up at us, and a perfect firmament of eyes beamed their delight at our visit. Lydda, being a little out of the direct route to Jerusalem from Jaffa, is rarely visited by travellers. We listened to some nice singing, and then several of the elder scholars read to us, fluently and distinctly, from their Arabic Bibles, and their answers to questions put to them were very intelligent and showed careful teaching. It was a pleasure to see the cleanliness of the scholars. It was in striking contrast to the unwashed, uncared-for appearance of the children in the streets outside.

How different Lydda is now from what it was in the days of Peter, when all who dwelt there "turned to the Lord"! But brighter days are again in store, and the same Jesus whom St. Peter preached there in his early missionary labours is once more being offered to the people of Lydda as their Saviour and

King. These schools, hidden away in the heart of many a Syrian village, are doing a most valuable work, though an unseen, and therefore sometimes unappreciated one. But we must wait patiently, and I can have no doubt that in days to come there will be a rich and bountiful harvest. "The husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain" (Jas. v. 7). There are about 100 boys and the same number of girls under instruction in Lydda, the school for the latter being as satisfactory as the boys, under a trained mistress from the Lebanon, educated in the Training Institution of the British Syrian Schools. There are also boys' and girls' schools at Ramleh, near Lydda, and, in spite of keen opposition from the Latins both here and at Lydda, they are well attended and prospering. If there were no opposition, we should indeed have cause to fear that the work was at a standstill. Mr. Hall often goes over from Jaffa to visit these out-stations, and thus the lonely workers are cheered and encouraged, and can feel they have a friend to come to for help and advice in difficulties.

MISSIONARY ALMANACK.

F. M. 4th 10.58 a.m.
L. Qr. 12th .. 8.47 p.m.

January.

N. M. 19th 4.35 p.m.
F. Qr. 25th 7.45 a.m.

GRACE AND GLORY.

- 1 S Circum. The Lord will give grace and glory, Ps. 84. 11.
M. Is. 55, or Ge. 17. 9. Ro. 2. 17. E. Is. 58 or 40, or De. 10. 12. Col. 2. 8-18.
- 2 M Be strong in the grace that is in Christ Jesus, 2 Tim. 2. 1.
- 3 T Krapf's 1st visit Mombasa, 1844. Strong in faith, giving glory to
- 4 W He giveth grace unto the lowly, Pro. 8. 34. [God, Ro. 4. 20.
- 5 T Declare His glory among the heathen, Ps. 96. 8. [Tit. 2. 11.
- 6 F Epiph. Grace that bringeth salvation hath appeared to all men,
M. Is. 60. Lu. 3. 15-22. E. Is. 49. 15-24. Jo. 1. 1-12.
- 7 S Let the whole earth be filled with His glory, Ps. 72. 19.
[Him, Lu. 2. 40.
- 8 S 1st aft. Epiph. The Child grew, and the grace of God was upon
M. Is. 61. Mat. 6. 13-23. E. Is. 53. 13, & 53, or 54. Ac. 4. 23 to 5. 17.
- 9 M French and Knott sailed for India, 1869. Unto me is this grace
given, that I should preach among the Gentiles, Eph. 3. 8.
- 10 T Let your speech be always with grace, Col. 4. 6.
- 11 W 1st Miss. Sermon at Lagos, 1852. They shall speak of the glory of
- 12 T Show me Thy glory, Ex. 33. 18. [Thy kingdom, Ps. 145. 11.
- 18 F H. Venn died, 1878. Thou shalt guide me with Thy counsel, and
- 14 S Grow in grace, 2 Pet. 3. 18. [aft. receive me to glory, Ps. 78. 24.
[manifested forth His glory, John 2. 11.
- 15 S 2nd aft. Epiph. 1st Arriv. baptisms, 1852. This did Jesus, and
M. Is. 55. Mat. 9. 1-12. E. Is. 87 or 61. Ac. 9. 1-23.
- 16 M We beheld His glory...full of grace and truth, John 1. 14.
- 17 T Ye know the grace of our Lord Jesus Christ, 2 Cor. 8. 9.
- 18 W That He by the grace of God should taste death for every man,
- 19 T That they may behold My glory, John 17. 24. [Heb. 2. 9.
- 20 F Tinnevely Centenary, 1880. To the praise of the glory of His
- 21 E My grace is sufficient for thee, 2 Cor. 12. 9. [grace, Eph. 1. 6.
[of the Lord is risen upon thee, Is. 60. 1.
- 22 S 3rd aft. Epiph. 1st C.M.S. Missionary in Japan, 1869. The glory
M. Is. 62. Mat. 13. 1-24. E. Is. 65 or 66. Ac. 13. 24.
- 25 M 'Henry Venn' launched, 1878. Recommended to the grace of God,
[Acts 14. 26.
- 24 T Conv. St. Paul. By the grace of God I am what I am, 1 Cor. 15. 10.
- 25 W The God of all grace hath called us unto His eternal glory,
- 26 T Rejoice in hope of the glory of God, Ro. 5. 2. [1 Pet. 5. 10.
- 27 F Bp. Speechly arr. Cottaigam, 1880. Ye are our glory and joy, 1 Th.
- 28 S Singing with grace in your hearts to the Lord, Col. 3. 16. [2. 20.
[so might grace reign, Ro. 5. 21.
- 29 S 4th aft. Epiph. Nyanza reached, 1877. As sin hath reigned, even
M. Job 27. Mat. 16. 1-24. E. Job 28 or 29. Ac. 17. 16.
- 30 M J. Devasagayam d., 1864. Ye shall rec. a crown of glory, 1 Pet. 5. 4.
- 31 T Islington Coll. op., 1825. Grace be with you all, Amen, Heb. 13. 25.

OUR PORTFOLIO.

GOOD results from the circulation of the Scriptures appear on every hand in the Mission field. "I have seen God," said a Moslem. "How?" asked the missionary. "In the Gospels," was the reply.

IN Scotland the Kirk was opposed to heathen Missions for many years. Its General Assembly passed a resolution in 1796 declaring that the idea of converting the heathen was "highly preposterous." Twenty-eight years later this action was reversed, and the Kirk sent forth, in 1829, Alexander Duff as its first missionary.

SIR RICHARD TEMPLE stated lately at a C.M.S. meeting at Sheffield that there were 400,000 Native Christians in India, and 200,000 heathen scholars in Mission schools; while the expenditure on Missions in India was £400,000 a year, or only sixteen shillings per head per annum. "I ask you confidently," he said; "do these figures show a small result?"

THE Dutch-settlers of South Africa regarded the Bushmen and Hottentots as scarcely human, and never attempted to Christianise them. On the contrary, they used to exclude them from their churches, by a notice over their church doors, that "Dogs and Hottentots" were not admitted.

The Cambridge C.M.S. Association proposes to hold, in March next, a Missionary Exhibition of Articles of Foreign Manufacture, Samples of Food and Clothing, Models of Native Dwellings, and other objects of interest illustrative of Native life, habits, and religions in the various fields of labour occupied by the C.M.S. The loan of any such articles will be welcome. Articles specially imported from India, China, Africa, Palestine, and N.W. America, will also be offered for sale, for the benefit of the Society. Information can be obtained from the Rev. J. Barton, Trinity Vicarage, Cambridge.

A new and cheaper edition of the *Memoir of the Rev. Henry Venn*, by the Rev. W. Knight, has just been published by Messrs. Seeley & Co. It contains much new and valuable matter. Price 6s.

Received with thanks:—"M. S. I.," £1 for the Society.

THE GLEANER COMPETITIVE EXAMINATION

CLERGYMEN and other friends willing to arrange for the reception of candidates for the approaching GLEANER Competitive Examination to be held on the 10th of January, 1882, are requested to send in their names without delay to the Editorial Secretary, C. Missionary Society, Salisbury Square, E.C. Names will be received to January 6th, 1882: that is to say, not the names of candidates—are not required beforehand—but of those clerical or other friends will conduct the local arrangements. The duties of these friends will be: (1) To receive the names of competitors in their town or district; (2) To provide a room for them to be examined in on the afternoon or evening of January 10th, 1882, and also pens, ink, paper, &c.; (3) To receive the amount of entrance fees to the Parent Society, receive the Question Papers, and send up the Answers; (4) To make proper arrangements for the due observance of the conditions of the Examination. Full instructions will be sent on application.

Each candidate is to pay an entrance fee of one shilling to the conductors of the Examination in his or her district, and these fees should be remitted to the Society by the conductors not later than the 6th of January. The Editorial Secretary will forward the Question Papers needed by the competitors: that is to say, Question Papers corresponding in number to the shillings remitted.

EPITOME OF MISSIONARY NEWS.

The Church Missionary Society has lost some valued friends by death in the past month. The Hon. A. Leslie Melville, of Branstons Hall, Lincolnshire, a Vice-President, and the father-in-law of the late Rev. Henry W. Thornton, Mr. Henry Sykes Thornton was the senior partner in the firm of Wilson, Deacon & Co., the Society's bankers. For many years he took an active part in the management of the Society's finances, and a valuable report issued in 1842 bears his signature. The Rev. Canon Bingham was for thirty-three years Honorary Association Secretary for West Dorset, and a staunch supporter of the Society's principles and work in that county. Dr. Krapf, the pioneer-missionary of East Africa, is referred to on another page.

The news of the death of Captain Brownrigg, R.N., of H.M.S. *Lionel Lincoln*, a fight with a slave dhow on the East African coast, has also been received with great regret, both on his own account and for the evidence it affords that the slave trade is not at an end yet. He gave remarkable testimony to the good work done at Frere Town in a letter printed in the *Gleaner* of July last. He also showed much kindness to the Waganda envoys on their way out.

The Rev. William Latham, M.A., of Trinity College, Dublin, Visiting Secretary, Thornton Curtis, Lincolnshire, has offered himself to the Society, and accepted, for missionary work.

The Hereford Church Missionary Association has undertaken to found scholarships in the C.M.S. Female Institution at Lagos for young women preparing to be Christian teachers, at a cost of £500, in memory of the late Miss Emelia Venn.

The Rev. J. Ireland Jones writes hopefully of the proceedings of the Society's Committee now sitting under the presidency of Bishop Copleston to prepare a scheme for the future organisation of the Church in Ceylon.

The Rev. G. Litchfield and Mr. C. W. Pearson, of the Nyanza Mission, arrived in England before our last number appeared, which announced their coming. Both have suffered much in health. They give a very unfavorable account of King Mtesa, but state that the people of Uganda are accessible and ready for instruction, and that the country between the Lake and the East Coast is ripe for missionary enterprise.

The census of the British colony of Sierra Leone, including the population of that name and some outlying districts belonging to Great Britain, was taken in April last. The population is 60,546. Only 271 are white men, of these only 163 are residents, of whom 118 are British. The "liberated Africans and their descendants," i.e., the population resulting from the emancipation of rescued slaves in the first half of the century, number 18,860. The remainder would be mainly the native inhabitants of the outlying districts. There are 39,600 Christians, of whom 18,860 belong to the Church of England, and 17,098 to the Wesleyans; 5,000 Mohammedans, and 1,589 pagans, the latter mostly in the outlying districts.

The annual Days of Intercession for Sunday Schools were heartily observed throughout the Diocese of Travancore and Cochin. The Diocesan Convention gives an account of an interesting gathering of Native teachers at the Cambridge Nicholson Institution, Bishop Speechly presiding, when were read by the Revs. Koshi Koshi and E. Varkki John, Mr. T. Korai, Mr. M. C. Thomma, interspersed with the singing of lyrics, and followed by a magic-lantern exhibition.

The Tinnevely Provincial Native Church Council has resolved to send experienced Tamil catechists to labour under General Haig in the Mission to the Kois of the Upper Godavery (see *GLEANER* of August), and to pay the cost of their support; and 600 rupees a year has been voted for that purpose.

The C.M.S. Palaveram Mission, in the environs of Madras, has been transferred to the Madras Native Church Council, of which the Rev. W. T. S. anadnan is Chairman, thus relieving the Society of a work hitherto carried on by an English missionary. It was originally started by the late David and G. M. Gordon.

Bishop Crowther reports that the average Sunday congregations at stations on the Niger now amount together to 8,472 souls, of whom he reckons 1,599 as Native Christians and 451 as communicants.

THE CHURCH MISSIONARY GLEANER.

FEBRUARY, 1882.

THE WORKING TOGETHER OF GOD THE HOLY SPIRIT AND THE CHURCH IN THE EXTENSION OF CHRIST'S KINGDOM.

By THE REV. J. B. WHITING, M.A., *Vicar of St. Luke's, Ramsgate.*

II.



READER, you have been studying Acts viii. 26—40.

It is a sample story. This beautiful anecdote is but one incident among many millions of similar events.

In the most natural way, as if it were the common and universal method, this anecdote tells how the Holy Spirit works with and by the missionary of Jesus Christ, and by angels of heaven also, to bring an inquirer to salvation.

First observe an angel is sent—not direct to the eunuch—but “an angel spake to Philip.” I do not know whether Philip saw the angel. Angels can whisper to our wills. “They are ministering spirits sent forth to minister to them who are heirs of salvation.” This heir of salvation must have the services of a living man. Philip the Evangelist must meet the man and explain the Word. What care for a single soul! Philip is commanded to leave his work in the villages of Samaria, where multitudes are attending his ministry, and where his preaching is wonderfully blessed, for the sake of an Ethiopian who has come 2,000 miles to Jerusalem, and is going back, and has not found the Saviour. For the sake of one Ethiopian an angel is sent from heaven, and Philip is taken away from the crowds who listened to him, that he may run after the chariot and minister the word of life to an anxious heart that seems to have missed its opportunity. God works wisely. In the streets of Jerusalem the man's attention would not be so well gained as in the desert of Gaza.

And now as the work grows more critical, and the moment of conversion approaches, even the angel must stand aside. God the Holy Spirit Himself intervenes. The Spirit directs Philip, “Go near and join thyself to this chariot.” The Spirit brings the messenger and the hearer together at the very moment when a certain passage of Scripture is being read. The Spirit gives the text to the preacher. The Spirit disposes the hearer to listen. The Spirit gives the hearing ear and the understanding heart. The Spirit gives faith to the astonished Ethiopian, brings conviction to his mind, touches his heart, and heals his soul.

The Spirit, moreover, disposes the man to take the decided step of being baptized in the sight of his wondering servants. And when the work is done, when conviction has been wrought in the conscience, and faith has accepted the finished work of salvation, and Jesus Christ the Son of God has become all in all, and the whole has been signed and sealed in the Sacrament of Baptism, then the Spirit removes the human agent to follow his Master's service, and preach His name in another sphere.

“I believe in the Holy Ghost!”

SKETCHES OF MISSIONARY WORK IN PALESTINE.

By LOUISA H. H. TRISTRAM.

II.—GAZA.



GAZA is the one spot in Philistia where the C.M.S. is at work, and after three years of laborious and uphill toil, the door seems now to be opening wider and wider for every sort of mission agency. I do

not mean to say that the reaping time has yet come, but the ground seems hungry for the good seed.

The population of Gaza is about 20,000, and the town is one of the bitterest strongholds of Moslem fanaticism: so much so,

indeed, that when the Mission was undertaken, it was looked upon as a most hopeless and unprofitable sphere. However, the change already worked in the minds of the inhabitants tells the tale of the earnest, loving, self-denying labours of our devoted missionaries, Mr. and Mrs. Schapira. Here, in this lonely outlying station, have they bravely held the fort, and slowly, but surely, the opposition is decreasing, and the interest in Christianity and education deepening.

Four years ago, when a European rode through the streets of Gaza, he was pelted with stones, cursed by the smallest children in the streets, and his life was, if not in absolute peril, certainly made as uncomfortable as possible. Now, what a contrast! We rode through the streets, uncovered English women among the party, and though not always exactly smiled upon, not a rude act or gesture met us, and when Mr. Schapira was with us, it was plainly to be seen that he was looked on as a friend by all.

We had had a lovely morning's ride from Ascalon, first over the plains, now barren and covered with the encroaching sand from the seashore, and for the last two or three miles through the lovely glades of the olive groves of Gaza. Like most Oriental towns, the view from a distance is most picturesque, the tall minarets and graceful palm-trees rising from the mass of little white domes that form the roofs of the houses, and the picture set in a frame of bluish-green olive-trees. Inside, how different all appears!—narrow streets, chiefly occupied by a broad gutter, the depository of all the sewage of the town, and through which the horses have to wade. A very narrow ledge at each side is given up to foot passengers, and is very nearly as filthy as the gutter. No wonder that the population are never free from fever and ophthalmia. It was a saddening sight to see scarcely a third of the people whom we met had more than one eye, so terrible a scourge is blindness in Gaza.

The Mission-house is just on the confines of the town, between the Moslem and Christian quarters, and though many an artisan in England would turn up his nose at it, yet here is a happy English home where we received the welcome as of old friends, and where we spent three very pleasant days. Our tents were set up in the garden, I am afraid to the sad destruction of some melon and cucumber plants; and here we passed our first Sunday in the Holy Land.

We went to the Arabic service at nine in the morning. It was quite easy for us to follow it with our Prayer-books, and the children responded well in Arabic. Those who could read had Prayer-books. The congregation consisted of about fifty boys and girls, five teachers, a very few natives, and our party. The singing was hearty, if not very melodious, for the Arabs are eminently not a musical race; but they got through some native hymns with familiar tunes very creditably. During the service there was a slight disturbance, as the father of one of the children came to carry him off. He was a Greek, and though the child comes to the day-school for the sake of the education, he was not allowed to attend the Sunday-school and service. Instead of a sermon, my father catechised the children on the life of Abraham and the promises made to him, and also on the work of Christ. The answers were very bright and intelligent, especially from one little Moslem boy. Truly there seems no want of mental power in the young, though hard usage seems to drive it all out of the girls before they reach woman's estate.

There are four schools under the C.M.S. in Gaza, a boys' and girls' in both Christian and Moslem quarters, as it would be impossible to mix them in the present bitter state of mutual hatred. Altogether there are more than 200 children under instruction. It is quite marvellous how the objection to the children's coming to school is gradually dying away, even when

the parents know quite well that all the teaching begins and ends with Christian instruction. I believe that the pivot on which all the success turns is the dispensary, where Mr. Schapira, aided by a Native doctor, daily prescribes, free of all cost, what medical aid he can; and never does a patient go away without a loving word of counsel and aid for his soul, and if he can read, or has children at home taught in the Mission schools, a little tract or leaflet in Arabic. Close to the dispensary is a reading-room, where many of the Arab gentlemen, and occasionally Turkish officers, come, and where they can see the newspapers of the country as well as Bibles and books of all kinds supplied by Mr. Schapira. Every one is given a little tract or book to take away, and they seem to take the greatest interest in talking with Mr. Schapira and discussing the doctrines of Christianity. This reading-room is an effort in quite a new direction, and seems so far to have been remarkably useful.

The work among the women promises very well. Mrs. Schapira is about to open a sort of "mothers' meeting," where the poor women will be taught useful sewing, while from their Christian sister's lips they may listen to those words of guidance and help, and be pointed to that Saviour of whom they cannot hear in any other way. Christian friends in England are helping in this work, which cannot be self-supporting till the women's work is suitable for sale among the rich Moslem ladies of Gaza.

As yet there are no outlying schools in the many villages of Philistia, but as we passed through one and another of them on our way south, the appeal for a teacher met us constantly. Mejdell, a large village close to the ruins of Ascalon, is especially anxious for a school, and it is to be hoped that the readers of the GLEANER, and others interested in the work of the C.M.S., will make it possible for the Society to respond to such an appeal. Among the unsophisticated villagers there is far less of the bitter feeling of enmity to Christianity than in the towns, and the sight of the sweet black eyes beaming through the unwashed faces made one long that these little ones might be gathered into a mission school and be led to the Saviour, who took in His arms

and blessed just such babes as these. At Hamameh, a village between Ashdod and Ascalon, the mothers brought their babies and were most anxious that we should take them in our arms and lifted them up to us on horseback. One little one, rather cleaner than the rest, was caressed, to the mother's unbounded delight. I believe these people had never seen European women before, and therefore all the female population gathered round

our horses, touching our gloves, which astonished them much, and staring at us with the amused looks of people at a show. Here, also, a strong desire for a school has been expressed.

To the south of Gaza there are no towns or villages. The rich and fertile plains are inhabited by Bedouin Arabs, whose black camel's-hair tent is a most picturesque feature. On these plains, which are now well cultivated, are the wells of Gerar, about two hours ride to the south of Gaza. Here we counted about eighteen shafts of ancient wells, doubtless those of which the herdmen of Israel and of Gerar strove.

As we returned to Gaza after making this excursion, we rode to the top of the hill outside Gaza to which, tradition says, Samson carried the gates of the city. This is probably true, as it is the only hill which could be said to be "before" or opposite Hebron. We had a fine view of the rolling plain to the south, and the hills of Judæa to the north-east, whither we were bound.

THE EPIDEMIC AT AMRITSAR.

AMRITSAR has been visited by a terrible epidemic. The Rev. R. Clark writes:—

Between the 15th August and the 15th October 10,000 people have died in the city alone, out of 150,000 inhabitants. 80,000 have left the city, many of whom will, we hope, rely on God's goodness to our Christian

has been wonderful. Though they are scattered up and down the city, though four or five children have died, yet, as yet, not one adult Christian has died. About eleven girls in the Alexandra School are well; and Miss Smith, the matron, who has been with them during the whole year, is also. The forty or fifty girls in the adjoining Orphanage School are well. The Orphanage boys have a few cases of ordinary fever, but are fairly well. Miss Margaret Smith and Miss Hewlett, who returned from the hills in the midst of the crisis, and who have gone about in the city heroically succouring both Christians and Hindus and Mohammedans, have both of them been well but are better. Miss Clay, who has been itinerating in the villages during some of the worst part of the epidemic, is fairly well.



WOMEN OF SOUTH PALESTINE.

THE MISSION AT PORT LOKKOH.



ORT LOKKOH is not, as its name would imply, on the seacoast, but is an important town some forty or fifty miles inland from Sierra Leone, where the Society has a Mission to the Timnehs, one of the largest Mohammedan tribes in West Africa. The place has been thrice occupied. First, from 1840 to 1850, by Mr. Schlenker, who died in Germany last year; afterwards by Mr. Wiltshire, a Native clergyman, from 1855 to 1860; and again in 1875 by the Rev. A. Schapira, who has since been transferred to Gaza in Palestine. The English missionary now in charge is Mr. J. A. Alley, who is assisted by a Native agent, Mr. Taylor. Although the missionary staff is small, the work is of a many-sided nature, and has been vigorously carried on. There are English services for the Sierra Leone Native traders, a class for communicants, a church membership class a Sunday-school, a week-day school, and itinerating work in the surrounding Timneh towns and villages. "I am thankful to say," Mr. Alley writes, "that I have been privileged to declare God's message to three heathen Timneh kings, and to one Mohammedan Timneh king and to their people during the past year; and I was much encouraged by the former receiving the Word, and by their promising to live according to its precepts."

Our illustration gives the portrait of the alikali, or king, of Port Lokkoh itself, with two of his wives and a Native servant. The king and his chiefs are staunch Mohammedans, holding fast to Mohammed and the Koran, and the majority of the common people, either from fear or disinclination, do not care to put themselves under religious instruction, although, says Mr. Alley, "they hear the bell several times on the Lord's Day, and also see our Union Jack hoisted to remind them of the day." There is, however, a small congregation of Christian emigrants from Sierra Leone settled at Port Lokkoh, from whose influence Mr. Alley hopes great things.

For the past two years Port Lokkoh and the neighbouring towns have been kept in a state of agitation by attacks and threats of war from hostile tribes. About two miles from Port Lokkoh, at a place called Old Port Lokkoh, there is another mission station where until lately a Native agent, Mr. W. C. Morgan, was employed. Several "palavers" or debates [see GLEANER vol. for 1874, page 103] were held, and their oracle consulted by the natives, to discover the cause of the disturbed state of the country. The following amusing and yet saddening account of the result of their deliberations has been sent home by Mr. Morgan:—

The reply from the oracle came, and it happened to coincide with the dream of a chief, viz., that the tutelary deity of the country was offended on account of their neglect, as for ten years no public sacrifice or worship had been performed to him. The alikali accordingly convened an assembly at which it was decided to propitiate the deity by a public sacrifice.

This god is supposed to dwell at Samarank, a forest about fifteen minutes rowing distance from Port Lokkoh. Samarank in the Timneh language signifies elephant stones.

The festival day arrived. At 10 A.M. the chief of Old Port Lokkoh sounded his tabali, or drum used in calling assembly. Immediately Port Lokkoh was astir. People from every direction flocked to the wharves with their offerings of rice, fowls, and kola nuts, trying to get a passage

down. Canoes were leaving thick from both branches of the river, flying different colours, shouting and making a noise. When all approached the place they stayed at a respectable distance awaiting the priest, for none dared to touch the sacred precincts before him. As he landed all rushed in confusion, and each contended to be foremost. The gathering could not be under four hundred. The ceremony commenced by the people being summoned to bring together all they had brought; and two sheep, one from each side of Port Lokkoh, fowls, rice, and kola nuts, were presented to the officiating priest.

Some of the rice they pounded into flour and made into lamps. This, with the two sheep, fowls, and kola nuts, they carried to a place where two rocks meet, and slaughtered the animals and presented them to the deity.

The religious part of the business was very brief, and few cared to see it done. That over, all flocked to have their portion of rice and meat, for fires had been kindled and the pots were humming with boiling water. No one was to taste of the sacrifice before the priest had presented the portion peculiar to the deity, viz., the heads, livers, and lungs of both sheep. His portion they place in the hollow between the rocks, and that

he might share in the jollity that infested his abode a bottle of spirits was added. At the same time a white hen was cast adrift on the river.

By this time the people were enjoying themselves. We pass over the rough cookery and still rougher feeding. It is a wonder how fast those bushels of rice disappeared. They ate the sheep skin and all.

Whilst the feast was going on the woods resounded with the booming of guns and the thumping of drums. All were in high spirits. They seemed to have been assembled to forget their trials and anxieties for awhile.

I conversed with a few steady ones; told them what a Christian would have done under similar circumstances, and showed the inconsistency of their conduct with the demands of the occasion, and pointed to the only source of help and protection in all times of adversity.

The sacrifice over, most of the principal men were returning, and with them most of the people, although reluctantly, for a great quantity of rice remained, and nothing of the offering was to be taken back, yet many of them were returning to starve with their families at home.

Port Lokkoh is another of the "Missions seldom heard of" to which we referred a few months ago. Mr. Alley's solitary post and unpromising field of labour may well awaken our prayerful sympathy on his behalf.



THE ALIKALI, OR KING, OF PORT LOKKOH, WITH TWO OF HIS WIVES AND A NATIVE SERVANT.

SUNDAY-SCHOOL TEACHERS IN MANITOBA.

SIXTY years ago, the Society began work in the Red River district, North-West America, then a desolate wilderness. Now it is the centre of the thriving colony of Manitoba. The congregations connected with the C.M.S. consist partly of settled Indians and partly of the mixed race of European and Indian half-breeds. At St. Andrew's, Red River, the latter class predominate. The Rev. R. Young thus writes of the Sunday-school there:—

I must mention our Sunday-school superintendent, a stout young farmer, who is a tower of strength to his pastor; as also the hearty and willing support of those who are banded with him in this noble work. Yesterday was sufficient to try their love for the work: a blinding snowstorm, with a keen wind from the north, as only the wind can be in such regions as these, and sealing up the Red River for the winter: and yet, after a very busy week of preparation for the winter, and after attending to their cattle on Sunday morning—no slight work in this pastoral country—they walked a mile, and were at morning Sunday-school at 9.30 P.M. After service they returned to their homes, and snatching some dinner, faced the blast and driving snow on foot for two miles in the opposite direction, and on reaching the little church for afternoon service, there they were hard at work among their scholars.

A PRAYER FOR 1882.

BY THE REV. E. H. BICKERSTETH.

"My Presence shall go with thee, and I will give thee rest."—Ezek. xxxiii, 14.

St. Alban's.

S. BACH.



THE CHRISTIAN INDIANS OF HUDSON'S BAY.

From the Rev. G. S. Winter's Annual Letter.

YORK FACTORY, August, 1881.

I HAVE just made my first missionary journey to Severn. Bishop Horden left instructions with me to visit Churchill this year, but I had to change my plan. The Indians, having heard in the winter that I should not visit them, had left the fort before I arrived. Within a day or two the news reached them, and they came in. Morning and evening they assembled in the house of prayer. They were most earnest in their worship of Almighty God, and very attentive in listening to His blessed Word. On some occasions there was not a single absentee. All the mothers would come with their crying babies, even if they had to leave during the service. Scarcely any of them possess a Prayer-book, nevertheless I used mine, and from their previous knowledge they were able to respond beautifully. The longer I remained the larger the congregations grew, until at last the church was quite full.

The gentleman in charge of Trout Lake came to Severn with his three crews. They likewise all attended the house of prayer as often as they could. On the third Sunday a few of the Lord's children gathered around His table, both at the English and Indian services. I taught them several new tunes; one boy was particularly quick in picking them up. They all seemed fond of *Songs and Solos*.

I am thankful to tell you that the people here at York manifest the same diligence in attending their "praying house," as hitherto. None will remain away unless absolutely compelled to do so. I have often been surprised to see so many in church, when the thermometer registered sixty and seventy degrees of frost; and again when the rain has been coming down in torrents.

My dear wife and myself have given as much time as we could in instructing the children in the day-school. We have already seen encouraging results. Considerably more than half are able to read and write; some very well indeed. The girls always look very tidy in school. Each one has either an apron or pinafore, which they put on when entering, and take off and replace in the cupboard before leaving. Each girl has also a handkerchief for the neck. But we hope to see them still neater when the ship comes. A kind friend has sent out a number of dresses, which she says are expressly for our school children. We also hope to get some jackets and trousers for the boys, so that they may be able to keep company with the girls. Having discovered in the spring that very few of the younger children were able to read their own language, we decided upon giving one day a week for that purpose. In the summer I employ an Indian teacher, but for about two hours each day my dear wife and self take an English class.

The singing is a very encouraging feature, as the children are so fond of it. Accordingly I have very little trouble in teaching them a new tune. They are also able to learn anthems, which at first I thought rather doubtful. They have learnt all the tunes, and almost all the words in the service of song, entitled *Jessica's First Prayer*. This we hope to give at our annual concert at Christmas.

A SCRIPTURE EXAMINATION AT THE NOBLE HIGH SCHOOL.

Letter from the Principal to the Editor of the Gleaner.

NOBLE HIGH SCHOOL, MASULIPATAM.

August 31st, 1881.



MY DEAR EDITOR,—I have been reading Galatians my boys the last few weeks, and have been very much interested in noting how they seemed to appreciate and grasp the glorious truth which the Apostle therein strenuously insists on. And having given them an Examination on it, I thought it would interest you to see the answers, as once before inserted some answers that Mr. Poole sent, in the GLEANER of June, 1880. And as I have asked for special prayer for the School perhaps their publication may be the means of kindling a yet deeper interest in these dear young men whom I love so much, and who I think love me, or at any rate know that I love them. The very fact that many of them have such an intelligent and clear mental grasp of truth of the Gospel only makes us the more anxious that they should embrace the Saviour who has brought it to them as to us. That so do really come out and confess Him whom in their hearts they do believe in, is one of the severest trials that a missionary has to endure. Nevertheless that it is often rendered doubly severe when remarks are made by Christian friends of Missions at home which would seem to imply that success is only to be measured by the number of converts one can actually claim to have baptized. I was much pleased with some thoughts published in the GLEANER early in the year, of Canon Richardson's *the need of patience* in a missionary. In speaking to my class the other day on Gal. vi. 9, I remarked that that was especially for me in reference to my work among them, alluding to the temptation to grow weary waiting for a harvest of souls as the fruit of our labours.

We have some tokens for good even now, and trust that He which has begun the good work will perfect it. Many have confessed to me of late that it is not through any want of conviction, but simply through the consequences—fear of man—that they do not openly confess Christ. Surely this cannot, must not, be a permanent state. How it calls for "agonising" (in St. Paul's words), by prayer and diligent effort, season and out of season.

One boy, whose paper otherwise was not one of the best, gave what I consider a beautiful answer to No. V. (6): Explain "The law was our schoolmaster." Ans.: "The duty of the law is to commit us to the obedience of faith."

E. NOEL HODGES.

QUESTIONS ON THE EPISTLE TO THE GALATIANS.

I. Where was Galatia? State what you know of its population in the time of St. Paul. What evidence have we to determine the date of this Epistle?

II. Give an accurate summary of the contents of the Epistle, and account for the vehemence of its style.

III. Explain as clearly as you can the allegory of Hagar and Sarah.

IV.

V. Explain—

"The law is fulfilled in one word."

"I bear in my body the marks of the Lord Jesus."

"A little leaven," &c.

"The law is not of faith."

"Bear ye one another's burdens," and "Every one shall bear His burden."

"The law was our schoolmaster."

SPECIMENS OF THE ANSWERS.

[We have not space for all the Answers kindly sent by Mr. Hodges, subjoin a few.]

Answer to Question II. by N. Viranagacharyalu:—

1. He proves that his apostolic commission was independent of the twelve.
2. That it was commissioned by Jesus.
3. He states his history after the conversion.
4. Justification by faith and not by law.
5. The allegory of Hagar and Sarah.
6. His conclusion.
7. In the first two chapters he vindicates his apostleship and proves that false all the charges brought against him by the Jews.

Answer to Question II. by B. T. Narasimha Charnhi:—

The Epistle may be divided into three parts:

1stly, The Apostle, after expressing his wonder that the Galatians become so soon unsettled on the most important doctrines of the Gospel, vi-

cates his apostolic authority and the independence of his mission; then he says that he received his knowledge of his Christian truth not at second hand through man, but directly from Christ Himself. So that he was able to set Peter right when the latter showed some symptoms of wavering.

2ndly, He treats dogmatically of the great doctrine which the Judaizing party assailed. He appeals to the Galatians' own experience, who had received the gifts of the Spirit, not through the law but by faith. He enlarges upon the case of Abraham, who had been justified by faith long before the law was given; as for the law, it was interposed between the promise to Abraham and its fulfilment in Christ for a special promise that men might be convinced of their sin, but it never was meant to give life; the state of the few under the ceremonial law was a state of pupillage, and this has now grown to the manhood of the Gospel; Christ has redeemed us from the yoke of the law, and in Him we are complete.

3rdly, It comprises the practical admonitions, not to abuse this Christian liberty, and to walk according to its precepts.

Answer to Question II. by Akunuri Krishnakao:—

First of all he asserts that his apostleship was not received from any man as the source, or through any man as the means, but directly from God. Afterwards he expresses his surprise for the fickleness of the Galatians; his opponents were trying to destroy the very life of Christianity. He visited Jerusalem, and he learnt nothing from the Apostles there.

2ndly, He shows that justification is not by law, but entirely by faith. That circumcision and the observance of the Mosaic laws were not essential to salvation. That Abraham was blessed for his faith, as the faith was the prominent excellence in him; and those who share it will be blessed with him. If the righteousness come by law, then Christ is dead in vain. To observe law is to be in bondage. It is evident that none attained salvation through the observance of law. He concludes the third and fourth chapters, contrasting the faith and the Gospel liberty with the condemnation and the bondage of law.

3rdly, He warns them against giving up the faith which they newly received. That free men will be blessed and not those in bondage. He admonishes them that they should walk after the Spirit and not after the flesh. These two cannot go together. The one always tries to destroy the desires which the other prompts. He mentions the works of the flesh and the fruit of the Spirit.

The abruptness and the force with which he opened his communication show that he felt the urgency and the danger. The people were on the point of giving up the true and embracing the false one.

Answer to Question V. by S. Brahmanandam:—

(1) The one word is *Love*. "Thou shalt love thy neighbour as thyself." This is the sum of the whole law.

(2) In ancient times slaves had scars upon their faces to show to what master they belonged. So St. Paul by his marks showed himself as slave or bondman of Christ. St. Paul was twice scourged by the Roman governors for the name of Christ, and it is those marks he refers to here.

(3) A few seducers may corrupt the whole Church. Or the breaking of the law, even in one point, occasions perdition. "Whosoever keepeth the whole law and yet offendeth in one point, is guilty of all: it shall profit him nothing."

(4) The law is not intended to give life, but it is given only to make us feel that we are sinners and we are in need of a saviour. "By the law we are concluded under sin." We can obtain eternal life through faith in Christ. We are accursed if we do not keep the law, but it does not give life. "Cursed is every one that continueth not in all things written in the law to do them." We are therefore saved by faith, and not by the works of the law.

(5) Bear ye one another's burdens. Let us help one another in all our adversities. Every one shall bear his own burden. Every man shall bear the punishment of his own sins.

Let us not marvel too much that such youths do not yet embrace Christianity. How many in England could give similar answers, who yet are Christians only in name—with far less excuse!

TEN WEEKS IN INDIA.

Extracts from Letters to my Children during a Winter Tour.

BY THE REV. E. H. BICKERSTETH, M.A.,
Vicar of Christ Church, Hampstead.

II.

CAWNPORE, December 1, 1880.



Y last letter was sent from Nasik last Thursday. At 10 p.m. we left Mr. Roberts' hospitable roof in three tongas to drive through the dark night to the railway. We made ourselves comfortable in the train, and had an early breakfast at a station. It was beautiful to see the sunlight flushing the hills long before it touched us. We arrived at Jubbulpore at 9.30, after 21 hours, not at all too wearisome a journey. Mr. Hodgson, the C.M.S. Missionary, to whom Mr. Squires had written, was away in the District, so had not received his letter, and we went to an hotel. Next morning Edward and I sallied out at 8 o'clock through a heavy "Scotch" mist, a mist almost unknown at

Jubbulpore in November, to seek Mr. Hodgson, but found that he had not returned, so we went on to Miss Branch and Miss Williamson, two Church of England Zenana Missionary ladies who most kindly constrained us to leave our hotel and come to their house, which we did on Saturday evening, and stayed till Monday evening.

After breakfast on Monday we drove eleven miles to the famous Marble Rocks. The country was lovely, the villages most interesting, especially one large one called Gurka, full of activity and handicraft—weaving, brass-fashioning, carpentering &c., all in verandahs at the doors of their houses. Oh! were it not for the wretched idols which abound on every spot, it would be a beautiful land. The marble rocks are wonderfully grand. The river Nerbudda, which the Brahmins here say is now holier than the Ganges (for Nerbudda has been a virgin goddess till now and is just married), rushes through the precipitous cliffs of marble. The white rocks are the loveliest, though some are blue (they call it heavenly), and some yellow marble. They say the river bed is in places 200 feet deep. We lunched in the travellers' bungalow from our lunch basket, and then walked off to the waterfall, seeing the tomb of an English engineer who, attacked by wild bees, threw himself into the river and was drowned.

On Advent Sunday we had early Hindustani service at 8 o'clock. We could follow the prayers in spirit from knowing the places in our Prayer-book. They sang heartily. Edward preached in Hindustani with the greatest facility, and the people hung on his words. We then received the Holy Communion at his and the Native pastor's hands.* After service Mr. Hodgson came in, and he and Edward and I had a missionary talk for three or four hours, and went to the English service, conducted by the chaplain, in the evening. Congregation good, and singing hearty.

On Monday morning we went to the Thug prison, or rather reformatory, where there are still ninety of the old Thugs, whose religion was murder, and some four hundred of their kindred and descendants, now all engaged in manufactories—carpets, tent-making, basket-making, chairs, &c.† The whole Institute is a great success. In the afternoon Miss Branch drove us to an old Gônd fortress built on a bare rock, some 500 feet above the plain, which they say was built by a Gônd chieftain who asked a Rajah's daughter in marriage, and was answered he should never have her till he had built a castle on this almost perpendicular rock. In a massive cavern hard by there was a Mohammedan fakir, with whom Edward argued for some time.

We drove back through the dark, and after dinner, had just time to pack up our goods and drive to the station at 10.30. Alas! we got into a carriage which shook asthmatically the whole night till we reached Allahabad at 7.30, where we breakfasted, changed our carriage, and got on here by two, where we were kindly received by the chaplain, Mr. Stone.

The interest of Cawnpore, as the site of the massacre, is almost overpowering. We have been this morning to the Memorial Church and the monument raised over the fatal well. They are most impressive, and every few yards is sacred with heroic memories. Good Mr. Perkins' name, who laboured here thirty years ago, is still fragrant with the natives. They even reckon their age by the date of his ministry.‡

AGRA, December 7, 1880.

We arrived here at 11.30 last night. We had a most enjoyable time at Lucknow. We had four days and five nights there. On Thursday we saw all over the ruined Residency

* The Rev. Madho Ram, whose portrait appeared in the GLEANER of November last.—Ed.

† See the picture on page 22.

‡ The well into which Nana Sahib threw the bodies of the slaughtered English ladies and children in 1857. See the picture on page 23.—Ed.

§ Mr. Perkins was a missionary of the S.P.G. at Cawnpore, who was killed in the Mutiny.



THE GREAT IMAMBARA (SHRINE OF MOHAMMEDAN SAINTS), LUCKNOW.

The top of the long hall at the extreme left of the above picture is the place where Lieut. Brownlow and G. Hutchinson (the latter now Lay Secretary of the Church Missionary Society) mounted

which was held with such Spartan courage by our soldiers in the Mutiny.* We saw the room where Sir Henry Lawrence was struck by the shell, and the house where he died, and the grave where he was buried at night in silence in the graveyard lest any voices should attract the enemy's fire. The tombstone bears these words, at his own dying request: "Here lies Henry Lawrence, who tried to do his duty." I read Dr. Gubbins' account of the Mutiny all day, and felt how God must have great purposes of mercy for our Empire so marvellously preserved. It is quite solemnizing and subduing to tread ground hallowed by deeds of such heroic courage.

On Friday we saw the schools in the Zahar Baksh, the old Palace where the missionaries live,† and in the afternoon rode on an elephant, which the colonel kindly sent us, into the town, and to the Old Fort where the powder magazine was blown up during the siege. On Saturday we saw the vigorous Boys' School,‡ three hundred boys, the busiest hive of industry under its Christian headmaster, Mr. Seetal, such an intelligent man, and the second master was baptized at Christmas, 1879. It would be indeed cruel to give up a work like this. We left on Monday morning, after the most enjoyable visit. We feel our hearts quite knit to those dear single-hearted labourers for Christ who are left to hold the fort till more prosperous days shall enable us at Salisbury Square to send them reinforcements.§

From Lucknow we came back to Cawnpore, and from Cawnpore to Agra. Here we have been simply entranced by the Taj: its severe simplicity and purity of taste, and at the same time its majesty of outline, just make you feel you can never tire of it. We have been to the Fort this morning, which would hold a vast army, and is in perfect preservation.

AJMER, Dec. 13.

At Agra, Edward was ill with Indian fever, but on Thursday last he felt strong enough to attempt the long, slow journey here—21 hours for 232 miles. Before leaving Agra, we went to the Taj again on Thursday afternoon, and stayed there till the evening light bathed the peerless marble in rose and ruby.|| We had a Bible reading with the Zenana ladies, &c., at 8, and at 10

* See the picture and explanation on pages 22, 23.—Ed.

† See the pictures in the GLEANER of July, 1877, and November, 1880. The missionaries are the Rev. G. B. and Mrs. Durrant (Mr. D. is a stepson of Mr. Bickersteth's sister), and the ladies of the Zenana Mission.—Ed.

‡ See the picture in the GLEANER of December, 1877.—Ed.

§ A young missionary, the Rev. W. Windsor, has since been sent out.—Ed.

|| See page 23.



THE TAJ MAHAL, AGRA, BY MOONLIGHT.

started for the train, which was to leave at 11.30. It is always a lengthy business getting off in India, and the Mission house is three miles off, and twice our horse mutinied. However, coaxing and flogging prevailed, and we got into a very comfortable little carriage, and our train started on its snail-like progress of scarcely more than ten miles an hour. At 6.30 next morning we had an excellent breakfast of tea and eggs for eight annas (less than a shilling) each at Bandikui, the junction for Delhi. However, we were bound for Jeypore and Ajmere.

THE STORY OF THE LIFE OF DR. KRAPF, The Pioneer-Missionary of East Africa.

TOLD BY HIMSELF.

[In our last number we mentioned the death of Dr. J. L. Krapf, the first Christian missionary in East Africa, from whose travels and researches have followed all the explorations and discoveries of the last few years. His own journals, and an autobiographical sketch published with his *Travels* in 1860, will enable us to present the story of his remarkable life in his own words; and this we propose to do from month to month through this year.]

I.—CHILDHOOD AND YOUTH.



THE trace, it is said, the impressions, views, and teachings of the child in the after-career of the man, influencing his pursuits and giving them a fixed direction. In my case, at least, this was no paradox, and by way of illustration I would place before the reader a short sketch of my early life before

I became attached to the East African Mission.

My father, whose circumstances were easy, followed farming, and lived in the village of Derendingen, near Tübingen, where I was born on the 11th of January, 1810, and baptized by the name of Ludwig, the wrestler, no inapt appellation for one who was destined to become a soldier of the Cross. Many were my providential escapes in childhood from dangers which beset my path, from falling into the mill-stream which flowed through the village, from accidents with fire-arms, or falls from trees in the eager pursuit of birds' nests. The inborn evil nature of the child was somewhat held in check by a nervous susceptibility, and the consequent dread I experienced in witnessing the contest of the elements in storms, or which shook my frame at the sight of the dead and the grave, or even when reading or listening to the narratives of the torments of the wicked in hell. On these occasions I secretly vowed to lead a pious life for the future; though, childlike, I soon forgot the promise when the exciting cause had passed away, as is ever the case throughout life with the natural, unregenerated heart of man. Thus, but for an apparently trivial event in my boyhood, though in it I gratefully recognise the chastening Hand of the great Teacher, the evil of my nature might have choked the good seed with its tares, or destroyed it altogether.

When eleven years old I was so severely beaten by a neighbour for a fault which I had not committed, that it brought on a serious illness of six months' duration. Left to myself my thoughts dwelt much upon eternity; and the reading of the Bible and devotional books became my delight, particularly such portions of the Old Testament as recorded the history of the patriarchs and their intercourse with the Creator; and when I read of Abraham conversing with the Almighty, an earnest desire arose in my breast that I too might be permitted to listen to the voice of the Most High, even as did the prophets and apostles of old. If this reading resulted in nothing better, at all events it made me desirous to master the historical portions of the Bible. Nor was this knowledge thrown away; for in the autumn of 1822, during the period of my convalescence, I was in the habit of repeating to the reapers many of the stories of the Bible, so earnestly and vividly, that more than one of them would say to my parents, "Mark my words, Ludwig will some day be a parson."

In my career, providential guidance is the more evident, because just such trifling and seemingly unimportant circumstances have governed its whole course. In the early part of the year 1823, on going to Tübingen to buy a new almanack, my sister, mistaking the house, instead of that to which she had been directed for the purpose, called at the dwelling of the widow of a former vicar, whose son attended the grammar-school of the city. Of kindly disposition, and having no false pride, the lady entered into conversation with her lowly visitor, and amongst other things inquired if she had any brothers and sisters; and learning that besides two elder brothers she had one younger, then in his thirteenth year, she asked if he had any knowledge of arithmetic. To this my sister could reply with a safe conscience in the affirmative; upon which the widow said at once, "I should very much like to see the lad; he may be able to teach my son arithmetic, go to the grammar-school, and perhaps in time study for the Church." My sister replied that she would bring me to see the lady, but added, "We are only simple farmers; so as to grammar-school, and studying for the Church, I think there will be but little chance of that." "Never mind," said the lady, "farmer or no farmer, Adam himself was a

farmer; let me see your brother and talk to him myself." Full of the bright prospect which she saw opening for her young brother, my returned home, and after awhile the consent of the whole family obtained to the proposition; whilst in the joy of the moment I professed to labour night and day with zeal and industry, and prove to them all I was not unworthy so much love and affection.

Accordingly, a day or two afterwards, I accompanied my sister to the house of the clergyman's widow, who, pleased with my boyish answer to her questions, urged again strongly the importance of my being sent once to the grammar-school. My father, involved in some law proceedings, saw, as it were in his mind's eye, in his son a rising lawyer capable of bringing these suits to successful issue. With that ambition he took me with him to Tübingen to the rector of the Anatolian School.

I was placed by the under-master on the lowest form, along with but nine years old, which to a great boy of thirteen, as I then was, not fail to make me feel a little abashed and to experience a measure of shame at my ignorance. But this very shame stood me in good stead, making me the more desirous to learn, to be placed in the class above with boys of my own age. The early morning always found me on the road to Tübingen with satchel on my back, in which besides my books were a bottle of sweet must and a great hunch of bread, which would constitute my simple mid-day meal, and which I quickly consumed between twelve and one o'clock, under the willows on the banks of the Neckar, in order more leisurely to devour my Latin grammar and Schöler's vocabulary, which I soon learnt by heart.

My diligence met its reward, and at the end of six months I was promoted to the head of my class; and before the close of the year was placed on the second form, the rector not considering it necessary that I should remain in the lower school. I was becoming a good Latin scholar, and speedily removed to the fourth form, where I became a Grecian, and rose to the head of the class, my teachers expressing themselves well pleased with my general conduct and progress.

Whilst I was still on the lowest form, my father bought me an atlas of the world, and well do I recollect wondering why there should be so many names of places put down in the districts of Adal and Somali in the interior of Eastern Africa, and I said to myself, "Is there then so great a wilderness yonder, still untrodden by the foot of any European? What, too, is full of hyenas?" for of these I had just been reading in an odd volume of Bruce's *Travels*, which had been lent me by a bookseller in the city. How curious that such a thought should have been instilled into the mind of a child, who in manhood was to be the means of expanding the knowledge of those very regions, of which then so little was known! My desire for travel was greatly fostered by the study of geography, and by reading voyages and travels, and when in my fourteenth year my father and I discussed in the family circle, I expressed an ardent desire to become "the captain of a ship, and to visit foreign lands." My father would have preferred my being either a lawyer, or a doctor, or a clergyman. Neither law nor physic were to my mind; divinity was objectionable; but I dreaded the learning of Hebrew with its repulsive-looking characters and unfamiliar sounds. I still continued zealous in the study of Greek and Latin and of general knowledge, adding to these the commencement of French and Italian.

Whilst so engaged, again a seemingly unimportant circumstance intervened to fix my future career. When I was in my fifteenth year the rector gave me an essay to the whole school on the spread of Christianity amongst the heathen, in which it was explained what Missions were, how they were conducted, and what great good they had achieved in various parts of the world since the beginning of the present century. It was the first time I had heard of Missions amongst the heathen, and the idea assumed a definite form in my mind, so that, boy-like, I asked myself, "Why should I become a missionary, and go and convert the heathen?" But I quickly arose the inquiry, "How can he preach the Gospel to the heathen upon whose heart its seeds have fallen as upon stony places?" Often would the words of the Parable of the Sower pass through my mind, impelling me to read the Bible with greater earnestness, and to pray for a quickening knowledge of it. It was the earnest prayer of one who did not yet how to pray, but it was not uttered in vain.

The Easter holidays of 1825 were at hand, and as I walked home from Tübingen the thought arose in my mind with the force of a

mand, "to go to Basel and announce myself willing to devote my life to the labours of a missionary." The matter was discussed at home, and met with the ready approval of my mother and sister, and, furnished by the former with a letter of introduction to Missionary Inspector Blumhardt, I made the journey to Basel by way of Schaffhausen on foot. The Inspector kindly recognised my zeal; but pointed out to me the first requisite for the calling of an evangelist, the renewal of the heart, as still wanting; yet added, by way of encouragement, that as I was as yet too young to be received into the Missionary College, I should return home for the present, continue my studies, and cultivate the acquaintance of Christian friends in Tübingen and its neighbourhood; and above all, let the search after gospel truth and a knowledge of my own heart be my chief care, waiting patiently till I should receive a call to enter the Missionary Institute as a labourer in the Lord's vineyard. I resolved to be guided by this sage counsel; but previous to my return home I obtained permission to spend a week at the Institute, and here it was that for the first time in my life I became acquainted with true Christians, who upon their knees prayed beside me, and some of whom became my special friends, in whose subsequent correspondence with me after my return to Tübingen I found the greatest solace and blessing.

In 1826 I entered the fifth and highest form in the Anatolian School, and privately devoted myself to the study of Hebrew with such diligence that before long I had read the greater portion of the Old Testament in the original. During that period I made the acquaintance of several thorough Christians, and by their intercourse I was in a manner better qualified to accept the summons to the Missionary College at Basel, which when it reached me in 1827 filled me with inexpressible joy.

I remained at Basel two years, during which I made a stealthy acquaintance with the forbidden writings of such mystics as Madame Guion and Jacob Behmen, which took such a hold upon my excited imagination and so imbued me with their fanatic enthusiasm, that I abandoned the idea of becoming a missionary and returned home, intending to give up study, and to labour with my hands as more conducive to happiness and a truly religious life, according to the pernicious doctrines which I had imbibed. My parents and family combated the notion, not on religious grounds, of which they were incapable of judging, but on account of the cost of my education and the disgrace it would be to the whole family, if, having been brought up with reference to a learned profession, I were to sink again to the level of a mere tiller of the soil. Much against my will I returned to college, completed my studies, and was ordained; then entered upon the curacy of Wolfenhausen, but which, in consequence of a sermon, in which I had represented the world to be in the last quarter of its twelfth and final hour, giving umbrage to the Consistory, I resigned for a private tutorship. So it is, gold is purified by fire; and those were years of severe and painful struggle; but they brought with them at its close the restoration of my former healthy tone of mind, and the dismissal from it of the doubts which had so long threatened its peace.

About this period I met the missionary Fjelstedt, of Smyrna, who urged me to enter again upon the course of life which I had abandoned in 1829. I took time to reflect, calling prayer to my aid, and arrived at the joyful conviction that I ought again to dedicate myself to the service of Missions. Fjelstedt was delighted with my decision, and brought me into communication with the English Church Missionary Society, with which he was himself connected. The wish of the Society was that I should remain for a time in the Missionary College, and await the further orders of the Committee. In the autumn of 1836 Mr. Coates, the secretary, came to Basel, and during his stay at the Mission-house tidings were received that Missionary Knott, who was to have accompanied Blumhardt to Abyssinia, had died suddenly at Cairo. The vacant post was offered to me, and having accepted it, I gave up the study of Turkish and modern Greek, which I had commenced during my second residence in Basel with a view to Smyrna, which Fjelstedt had originally indicated as my destination, and applied myself to Æthiopic and Amharic. In February, 1837, I set out on my long and difficult journey to Abyssinia, the land of my youthful dreams and aspirations; yet it was not without tears at parting, and with fear and trembling, that I took up my pilgrim's staff, and bid adieu to many and dear friends and to the home of my childhood.

HINDU SCHOOL RHYMES.

THE accompanying rhymes are an attempt to give to English readers some idea of what a Hindu school-book is. These moral maxims, 108 in number, were written by a female, reputed to be the sister of the famous author of the Kural, Tiruvalluvar. Her name was Avviar, or the mother. It is a curious thing that both these authors were Pariahs, and yet their books are universally read, Avviar's in every school, and the Kural by every one who claims to be a Tamil scholar.

The maxims are many of them good, and inculcate sound morality. Unfortunately for the boys they are written in a high dialect, wholly unintelligible to them, and the masters never think of enlightening them. They are learnt off, parrot-like, by the lads.

Give charity willingly;
Give, then dine heartily.
Keep down an angry thought;
Impatiently say not aught.
The giver thou hinder not.
Thine own wealth trumpet not.
Say not, " 'Tis impossible ";
Stout-hearted, thou art able.
Walk thou most orderly;
Study thou steadily.
Learning do not despise;
And in youth become wise.
In season sow and toil;
Live not on wrested soil.
Speak thou to edify;
Do what will dignify.
Mother and father feed.
Remember a kindly deed.

Test, ere thou make a friend;
Made, hold on to the end.
Sleep on silk-cotton bed;
Rest not too long thy head.
Do well whate'er you do;
Enter'd on, carry through.
Speak not deceitfully,
Hard words, nor angrily.
Speak not the marvellous;
Eschew the gambling-house.
Waste not thy property;
Spoil not thou greedily.
Stand in the royal way,
And with the learned stay.
Cleave to thy kith and kin;
A house that's large, live not in.
What you see, that only say;
With a serpent do not play.

R. E. MEADOWS.

OUR PORTFOLIO.

LET every man do according as he is disposed in his heart, and according as he is enabled by his circumstances.—*Archbishop Sumner in C.M.S. Sermon, 1825.*

IN 1872 Dr. Livingstone, when in the heart of Africa, wrote thus to his brother in Canada, on the Slave Trade:—"If the good Lord permits me to put a stop to the enormous evils of the inlaud slave trade, I shall not grudge my hunger and toils. I shall bless His name with all my heart. The Nile sources are valuable to me only as a means of enabling me to open my mouth with power among men. It is this power I hope to apply to remedy an enormous evil, and join my poor little helping hand in the enormous revolution that in His all-embracing Providence He has been carrying on for ages, and is now actually helping forward."—*Blakie's "Life of Livingstone" (p. 444).*

Quaint Prayers of the South Sea Islanders.

AT the Conclusion of Sunday Afternoon Service.—"O God, we are now about to go to our respective homes. Let not the good words we have this day heard be like the fine clothes we have been wearing, soon to be taken off, folded up, and hidden in a box, until another Sabbath comes round. Rather let Thy truth be like the tattoo on our bodies, ineffaceable till death!"

On a Bitterly Cold Morning.—"O Lord, Thou knowest how terribly cold it was all last night. We could hardly endure it. Do Thou change the wind so that it may be warm. And, Lord, let not our souls shiver with our bodies. Let them glow with love to Thee."

In Sickness.—"Lord, why hast Thou thus laid Thy hand upon us? Perhaps we have wandered from Thee. May this sickness teach us to cling to Thee with hooks and claws, like bats clinging to the branch of a tree."

For their Missionary.—"Let his hair grow perfectly white here; his back be curved with age, and leaning for support upon a staff, may he mount the pulpit."

Against Sin.—"Lord, we may have long been slaves to sin. Do Thou blind its eyes, so that it may not be able to find us. Let Thy word be as a club, to break its arms and its legs, so that it may be powerless. Break Thou its neck, that it may die!"

On Entering Church.—"O Lord, do Thou chain up the devil outside, and then do Thou enter with me."

A Pathway in Nights of Trouble.


IN patience, then, the path of duty run;
God never does, nor suffers to be done,
But that which thou wouldst do if thou couldst see
The end of all events as well as He.



THUGS IN THE REFORMATORY AT JUBBULPORE. (See page 17.)

OUR ILLUSTRATIONS.

LUCKNOW—CAWNPORE—AGRA.

 Mr. Bickersteth's letters take us in this number to Cawnpore, Lucknow, and Agra, we present three or four pictures illustrative of these cities, so prominent in the history of British India. Those of us who cannot look back to the terrible year of the Mutiny, 1857, can form but a faint idea of the thrilling memories these names bring back to the minds of the older among us. It was at Cawnpore that the cruel rebel chief, Nana Sahib, massacred more than two hundred English ladies and children, and threw the dead and dying into a well. Over that well was afterwards erected the beautiful monument shown on the opposite page. At Lucknow, a small British force, also with women and children, stood a siege of nearly six months, from May 30th to November 19th. They were shut up in the Residency, a range of buildings which had been occupied by the British Resident at the court of the King of Oudh. There they suffered terrible privations, as day by day the mutineers, who filled the whole city, poured in shot and shell, killing and wounding large numbers of the brave defenders. There Sir Henry Lawrence fell, on July 4th. Thither came to the rescue Outram and Havelock, on September 25th, but with so small a band of men that although they got in they could not get out again, and the siege went on; thither at last came Sir Colin Campbell on November 16th, and brought the whole beleaguered party safely away. And thither again came Campbell in the following March,

when the city was finally re-conquered. On this occasion, Lieut. George Hutchinson, of the Bengal Engineers, now the Lay Secretary of the Church Missionary Society, and Lieutenant Brownlow, of the corps, whose gallant career was but a few days afterwards cut short by an explosion of gunpowder, were the first Engineer officers who, with "Bra Sahib," mounted on to the roof of the great Imambara, the famous Moslem shrine of which we give a picture on page 18. This magnificent building is the scene of the great Moslem religious festivals in Lucknow.

The other Lucknow building shown in our pictures is the Martin School, a large school built by a Frenchman named Claude Martin, who was in India a private soldier, and died a millionaire. This place also is prominent in the history of the siege.

Lucknow has been a station of the Church Missionary Society ever since the suppression of the Mutiny, when Sir Robert Montgomery, the Commissioner, invited the Society to occupy the city. A most excellent work is carried on by our missionary the Rev. G. B. Durrant, Mrs. Durrant, the ladies of the Zenana Mission, and the Native pastor and head schoolmaster, Rev. Dari Solomon and Mr. W. Seetal.

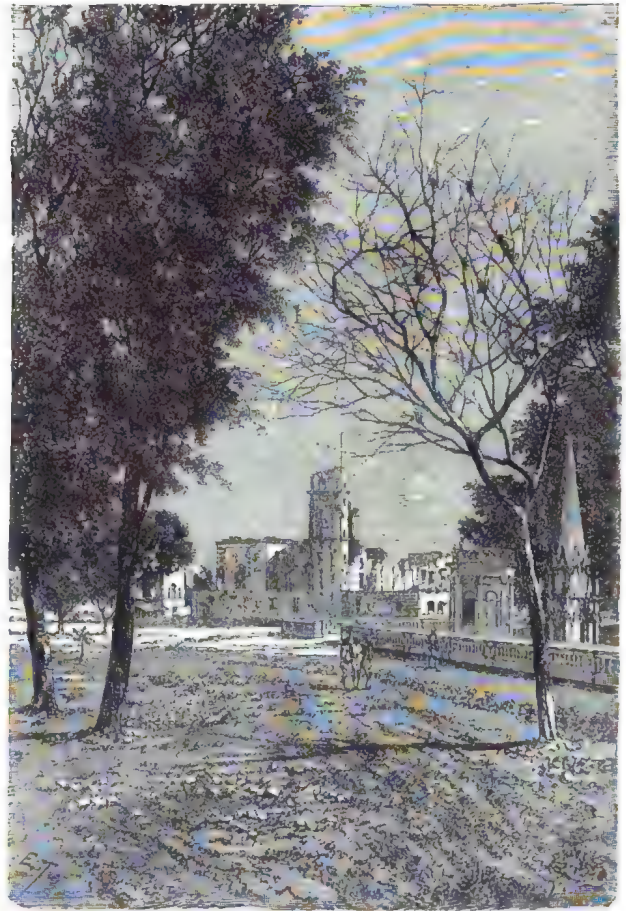
The Taj Mahal at Agra, represented in the picture on page 19, is one of the most beautiful buildings in the world. It is a tomb built by the Mogul Emperor, Shah Jehan, for his favourite wife, whose name was Mumtaz Mahal, and whom he called "Taj," as a name of endearment. One of our latest visitors, the Rev. W. Urwick, in his *Indian Pictures*, writes thus: "About two miles from the town you pass under a colossal gateway, before you is a lovely garden, green and shaded with beautiful trees,



MONUMENT OVER THE WELL AT CAWNPORE, INTO WHICH NANA SAHIB CAST THE DEAD AND DYING ENGLISH WOMEN AND CHILDREN IN 1857.

in the centre an avenue of tall cypress-trees, separated by a line of fountains, and leading the eye to the foot of the building, which rises from a double platform, the first of red sandstone 20 feet high and 1,000 feet broad, the second of marble 15 feet high and 300 feet square, on the corners of which stand four marble minarets. In the centre of all, thus reared in air, stands the Taj, with giant arches and clustering domes. As you walk towards it, the building grows to its real size, a marble shrine of great magnitude inlaid with precious stones, graceful in its outlines, costly in its gems, and perfect in its details."

Agra is an important centre of C.M.S. work. There is St. John's College, founded by French and E. C. Stuart; and other important agencies.



THE RESIDENCY, LUCKNOW, WHERE HENRY LAWRENCE, OUTRAM, AND HAVELock WERE BESIEGED.

MAORI PARISHES IN NEW ZEALAND.

ARCHDEACON E. B. CLARKE, the C.M.S. Missionary at Waimate, New Zealand, writes: "I trust that because little is written from this district, you will not think that little is going on. The work has assumed an uneventful character, though not the less real; the heaven is influencing all quarters, and has its effect even upon the scattered European population. The archdeaconry is divided into parochial districts, each under its own minister; and to a clergyman at home the charge of 800 or 1,000 souls may not seem a very heavy burden, but it must be remembered that here this population is scattered over an area of sixty or more miles square. These are living in parties of from 150 to 25, several miles apart, so that to visit them every two months entails any amount of travelling. It is in no boastful spirit that I state that, as a rule, neither I nor the two Native clergy near me (by near I mean eleven and fifteen miles) sleep more than one Sunday night in a month at home, and on those days we usually ride from twelve to sixteen miles."



THE MARTINIÈRE SCHOOL (PALACE OF CLAUDE MARTIN), LUCKNOW.

MISSIONARY ALMANACK.

F. M. 3rd ... 5.58 a.m.
L. Qr. 11th ... 8.34 a.m.

February.

N. M. 18th ... 8.50 a.m.
F. Qr. 24th ... 9.31 p.m.

DARKNESS AND LIGHT.

- 1 W I am the Light of the world, John 8. 12. [the Gentiles, Ln. 2. 32.
- 2 T Purif. V. M. 4 *Natives ord. by Bp. Colombo*, 1881. A light to lighten
- 3 F The way of the wicked is as darkness, Prov. 4. 19.
- 4 S The darkness hideth not from Thee, Ps. 139. 12.
[light; and there was light, Gen. 1. 3.
- 5 S Septuagesima. 1st bapt. *Abeokuta*, 1848. God said, Let there be
- 6 M God saw the light, that it was good, Gen. 1. 4.
- 7 T 1st Telugu clergy ord., 1864. Let your light shine, Mat. 5. 16.
- 8 W C. Simeon's paper before *Eclectic Soc.* originated idea of C.M.S.,
[1796. Light is sprung up, Mat. 4. 16.
- 9 T Bp. Williams d., 1878. The path of the just is as the shining light,
- 10 F The light shall shine upon thy ways, Job 22. 28. [Prov. 4. 18.
- 11 S All the night with a light of fire, Ps. 78. 14.
[children of light, Eph. 5. 8.
- 12 S Sexagesima. 1st Tinnevely Native Ch. Council, 1869. Walk as
- 13 M *Schwartz d.*, 1798. Made meet to be partakers of the inheritance
[of the saints in light, Col. 1. 12.
- 14 T Nile party reached Uganda, 1879. A land of darkness, as darkness
- 15 W O send out Thy light! Ps. 43. 3. [itself, Job. 10. 22.
- 16 T The darkness is past, and the true light now shineth, 1 Jo. 2. 8.
- 17 F Walk while ye have the light, lest darkness come upon you, John
- 18 S Thy darkness shall be as the noonday, Isa. 58. 10. [12. 85.
[1 Jo. 2. 10.
- 19 S Quinquagesima. He that loveth his brother abideth in the light,
- 20 M But he that hateth his brother is in darkness, 1 Jo. 2. 11.
[light before them, Isa. 42. 16.
- 21 T 1st C.M.S. Miss. sailed for India, 1814. I will make darkness
- 22 W Ash Wednesday. Cast off the works of darkness, Ro. 13. 12.
[light before them, Isa. 42. 16.
- 23 T Henry Wright appointed Hon. Sec., 1872. Put on the armour of
[light, Ro. 13. 12.
- 24 F St. Matthias. Ye are the light of the world, Mat. 5. 14.
- 25 S Let us walk in the light of the Lord, Isa. 2. 5.
[works of darkness, Eph. 5. 11.
- 26 S 1st in Lent. Ember Wk. Have no fellowship with the unfruitful
- 27 M The Lord shall be unto thee an everlasting light, Isa. 60. 19.
- 28 T There shall be no night there, Rev. 21. 25.

CORRESPONDENCE.

"Such as I have give I thee."

To the Editor.

I AM anxious to dispose of a number of good old-fashioned flower roots which I have cultivated for the benefit of the C.M.S. Address, "B. M., The Library, Addiscombe, Croydon." The following are some of the perennials for sale:—Pinks, Carnations, Daisies, New Pyrethrums, Choice Columbines, Phloxes, Good Pansies, Old Cabbage Roses, &c., &c. If any readers of the GLEANER are real lovers of their garden, and thus are tempted to spend more time and money on plants than they feel justified in doing, they will find their pleasure doubled if they consecrate these talents to the Lord by following some plan like the above. Further, if any one has to throw away their garden surplus of hardy perennials they would be helping me very considerably if they just packed the so-called rubbish into a rush basket or hamper, and sent them to me carriage paid; of course, writing previously for my correct address, and nearest station, &c. This would be a very practical way of fulfilling our Lord's command to "gather up the fragments that remain that nothing be lost."

B. M.

(A Local Hon. Sec.)

[Since sending the above, B. M. has written:—"I have had such a large sale for my plants that I have realised over £7, and sold 521 plants. My stock is therefore almost exhausted, and I should be most grateful to any one who would help to replenish it, so that I could have a variety of hardy flower-roots, ready to sell in the spring, for planting in February and March."]

Another "Fifty Years Ago."

WHILST reading Mr. Poole's interesting little note in the GLEANER for November last, I was reminded of an amusing incident which occurred some fifty years ago in a remote little village in Wiltshire. A large bill was posted on the school wall in the village announcing that a missionary of the C.M.S. would give a lecture there in the course of a few days. Now it appears that one of the villagers had a doubt as to what a missionary meeting really was, and in order to satisfy her curiosity, applied to a friend of mine, adding, "I suppose it's a kind of gipsy party." Need I say that darkness has given way before light, and that there are earnest workers for the C.M.S. in the village now.

W. H. SWIFT.

EPITOME OF MISSIONARY NEWS.

The Bishop of Ossory and Ferns (Ireland), Dr. W. Pakenham Walsh, consented to preach the Annual Sermon before the Society, at St. Bride's, May 1st. Dr. Walsh was formerly Association Secretary of the Society in Ireland, and has always been a warm and able advocate of its principles and work.

Bishop Cheetham has signified his intention to resign the Bishopric of Salford, and has accepted the Vicarage of Rotherham. He was consecrated in 1870, and has therefore held the see longer than any of his predecessors, of whom died at their post within a year or two of their appointment. The Society is deeply indebted to Dr. Cheetham for his able and devoted services in the cause both of its Missions and of the Native Church.

Bishop Ridley of Caledonia arrived in England on January 2nd on important business connected with difficulties which have arisen at Metlakatla. He earnestly asks the prayers of all our readers in behalf of the Mission there. On the Epiphany, January 6th, a Special Communion Service was held at St. Dunstan's, Fleet Street, in connection with the Society, which was attended by the members of the Committee and their friends. The Rev. W. Martin, Rector, officiated, and the sermon was preached by the Rev. C. C. Fenn, one of the clerical secretaries, on 1 Cor. x. 16.

The venerable Rev. Gerard Smith, formerly Vicar of Ockbrook, who has lately at a great age, was a long-tried friend of the C.M.S., and contributed valuable articles to the GLEANER in 1874 and 1875.

We much regret to say that the Rev. A. E. Moule is forbidden by the Society's medical advisers to return to China at present. All who are interested in the Mission will pray that his health may soon be restored, and he be enabled to out again.

The Rev. W. T. Filter has lately returned home from the Palestine Mission. Mr. A. H. Wright from Agra; and Mr. W. Briggs from the Punjab. Mr. F. F. Gough from Ningpo.

Dr. Henry Martyn Clark, of Edinburgh University, an Afghan by birth, an adopted son of the Rev. R. Clark, has been accepted by the Society as a medical missionary for the Punjab.

On January 9th, the Committee took leave of the Rev. F. Gmelin, returning to Bengal; the Rev. W. Jukes, to Peshawar; and the Rev. J. Calverley, to Travancore; and of Mr. J. W. Strickson, who is going out to the Shanghai Anglo-Chinese School as assistant-master.

Bagdad, the famous capital of Mesopotamia, is to be occupied by the C.M.S. Missionary Society in connection with the Persia Mission. The chief shrines visited by Mohammedans of the Shia sect are in its immediate neighbourhood; and as the Persians are Shiaks, thousands of them are to be met there through Bagdad during the year. From it, as a base, it is hoped that missionary work may extend into south-western Persia.

Further grants have been made from the Frances Ridley Havergal Memorial Fund for the translation and publication of one or more of Miss Havergal's works in the Bengali and Telugu languages.

Miss Maria V. G. Havergal has presented to the Society, for the use of missionaries, Native clergy acquainted with English, &c., 500 copies of a book lately published, entitled "Starlight through the Shadows," containing miscellaneous papers by the late Miss F. R. Havergal. Among them are articles entitled "Marching Orders," which were contributed to the GLEANER in 1879.

Letters were received on December 19th from Mr. O'Flaherty and Mackay in Uganda, of various dates down to August 1st. They were warmly received, and the Mission apparently well established, Mr. O'Flaherty having disposed, and having restored the liberty to teach and preach.

The Bishop of Calcutta, as Metropolitan of India, paid his first visit to Peshawar in October, and in a memorandum written by him in the name of the C.M.S. Mission, expressed in strong terms his sense of the importance and success of the missionary work carried on there.

The grants from the William Charles Jones Fund to Native Church Commissions in India, to meet equal sums raised by themselves for the support of religious agents, amount to Rs. 8,595, about £750. This shows a growing energy and liberality on the part of the Native Christians. The North-Western Provinces and the Punjab claim the grant for the first time; and the India Councils are increasing their requirements.

Bishop Bompas writes, on Aug. 4th, from Mackenzie River, that he has returned from a long journey into the remotest corner of his vast diocese to visit the Tukudh Mission. He was delighted with the progress made there. The wandering people can now generally read the Scriptures in their own language, and are teaching one another instead of being wholly dependent on Archdeacon McDonald's visits. The Bishop begs for two more missionaries for the Eskimaux, and one for the tribes on the Lower Youcon, United States Territory of Alaska. The former has been already provided for by the despatch of the Rev. T. H. Canham last July.

We wish heartily to recommend one of Miss Skinner's "Friendly Letters," which has been sent to us, addressed to "Young Ladies, especially those who have just left school." One of the recommendations in it is to devote the evening in the week in working for the Church Missionary Society.

The Gleaner Examination was duly held on Jan. 10th. The results will be announced in our next.

Received with Thanks:—The proceeds of a Dressmaker's Missionary Bazaar, by Mrs. C. Hillyer, 3s. 3d.; "A Nurse's Thank-Offering," £1; W. A. L. for the School Children's Christmas Treat at Gaza, 2s. 6d.; E. G. W., same, 1s.; a packet, sent anonymously, containing 4s. and some small articles of jewellery.

THE CHURCH MISSIONARY GLEANER.

MARCH, 1882.

THE WORKING TOGETHER OF GOD THE HOLY SPIRIT AND THE CHURCH IN THE EXTENSION OF CHRIST'S KINGDOM.

BY THE REV. J. B. WHITING, M.A., *Vicar of St. Luke's, Ramsgate.*

III.



READER, whatever God has revealed is important and necessary truth.

The sample case of the Ethiopian eunuch discovers to us the active agency of the Holy Spirit: His watchful eye over widely-separated men, His wisdom in planning, His care in carrying out the plan, His long preparation for an appointed hour of conversion, His power in effecting the result. God demands of His people that they believe in the direct agency of the Spirit, and recognise it in all their plans and work.

In this one story the full details are given, but the fact underlies all the incidents of the Acts of the Apostles. Thus of Lydia we read, "whose heart the Lord opened." Now "the Lord is the Spirit." The Lord the Spirit is the agent referred to in Acts ii. 47, iii. 26. "That their eyes may be opened" (so we read in xxvi. 18). There is but "one" true "faith," and "one Lord," whose office it is to reveal the whole scheme of salvation to the sinner's view, and no less to open the sinner's heart to the cordial reception of it. This is His work, and not man's, whether the poor sinner be a Hindu or an Englishman.

But the case of Philip and the eunuch teaches another lesson equally important. The salvation of every single soul is an object worthy of the glorious love and infinite power of the Holy Spirit; but to carry it out it has pleased Him to associate with Himself the Church and all its members.

Philip is the medium through whom the Spirit works upon the eunuch; Peter is prepared and forced to go from Joppa, to speak to Cornelius; Ananias must go to the street called Straight, in Damascus, that the scales may fall from the eyes of Saul of Tarsus; and Paul is the chosen vessel to carry the Gospel to Lydia and the Philippian jailor, and to win to Christ the worshippers of the great goddess Diana of the Ephesians.

Paul could throw a flood of light on the Word. What consolation Barnabas could bring out of Scripture! But there is work to be done. Antioch must lose some of their most valued men. Barnabas and Saul must go. "A Church must not monopolise its pastors," for the Spirit hath need of the *best men*.

It was said to Carey, when he first sought to stir the churches to missionary enterprise, "Young man, sit down: if God intends to convert the world, He will do so without your help or mine." But the aged minister of Christ who spoke so rashly, had not well understood the scenes in the Acts of the Apostles. Is the Gospel to be preached to Parthians, and Medes, and Elamites? Peter and John and the other Apostles are filled with the Holy Ghost, to speak the Word with necessary power. Are the Samaritan villages to be converted? A persecution shall scatter the Christians, that they may proclaim, in all the villages, the name of Jesus. Is Saul to be brought out of darkness into light? Stephen shall fix the first prick in his conscience. Could not the Holy Spirit have taught the rude barbarians of Galatia, or the wise men of Greece, without the human teacher? We read that there came a voice, "Come over into Macedonia"; and we gather that the Holy Spirit required the agency of Paul.

If it is true that the Holy Spirit is the sole sovereign agent in converting the heart, it is not less true that He summons man to His aid. Where are the men? And of what sort are they?

TEN WEEKS IN INDIA.

Extracts from Letters to my Children during a Winter Tour.

BY THE REV. E. H. BICKERSTETH, M.A.,
Vicar of Christ Church, Hampstead.

III.

AJMERE, December 18, 1880.



FROM Bandikui to Ajmere we threaded our way among the Rajpootana Hills, which rise abruptly from the plains to which our railway religiously kept. There was not the ghost of a cutting the whole way. It was not at all an unpleasant day's journey, though so slow. And then the thought of meeting R—— and M—— at the end! And when our train crept up to the Ajmere platform there, sure enough, they both were and seemed really overjoyed to see us. Leaving our man "John" to bring up the luggage in a bullock cart, M—— drove us with dashing speed in one of the Rajah's carriages (he has always two at his command) to their palace home. We had late dinner, and the young king and one of his nobles were present, though, of course, tasting nothing which would have broken their caste. Early next morning we walked out before breakfast among the palaces, which are ten in number, and scattered over the noble college ground. For the present they use a bungalow for the college instructions and lectures, but a splendid building of white marble is in course of erection near this house, and is two-thirds built. I had no conception that Ajmere would be so beautiful. It is far the loveliest place we have yet seen in India; a wide fertile valley, with the hills rising precipitously on three sides of it.

On the Tuesday we had a most beautiful ride through woods, stretching far away and lying under the shadow of hills. We drove at 7.30 to the Lake and had a pleasant row in the Rajah's boat, and got home before a thunderstorm, which lowered and broke for two or three hours. But it passed off at two o'clock, and we went a delightful expedition up the Taraghere hill, on the top of which is situate the Ajmere Sanatorium. It is a steep ascent with many rock steps. Edward and I rode on horseback, each with a watchful syce by our side. The views were charming; flights of green parrots, troops of monkeys, a stone trap to catch a panther close by our path, and Ajmere glittering below. It was a gorgeous sunset; the morning's thunderclouds still hanging round, but bathed in crimson hues till the sun set and the moon rose, when the sky became rose-coloured and the clouds silver. Then we made our way through the quaint old city, M—— driving the Rajah's spirited horses very fast, the syces running before and clearing the way. On the evening of the 16th there was a total eclipse of the moon for nearly two hours. I never saw one so distinctly as in these crystal skies. But it was so strange and sad to see the nervous alarm of —. The Hindus say a dragon is devouring the moon (hence its red colour) and they appoint a fast, and the household astrologer played upon his fears and kept repeating "Rām, Rām" for hours. After dinner we drew — into the drawing-room and explained to him what caused the eclipse, with the lamp and an orange casting its shadow on our hand. And I think by degrees his fears subsided, but he was restless and disquieted. The next morning when I met him, I said, "Well, the moon is none the worse for her eclipse" (for she was shining over our heads on one side and the sun on the other). He laughed; the danger was over. How I long that that boy—a fine, open-hearted fellow—may find Christ.

DELHI, 22nd December, 1880.

On the railway journey hither we mercifully escaped an accident, they having stupidly forgotten to put in the coupling-bolt.

The shaking was terrible. However, after about an hour or so they remembered it, stopped the train, and had one put in; but our night was very broken. Still we got on very well to Bandikui, where we had tiffin, and then got into another train for Delhi, where we arrived at 9 A.M.

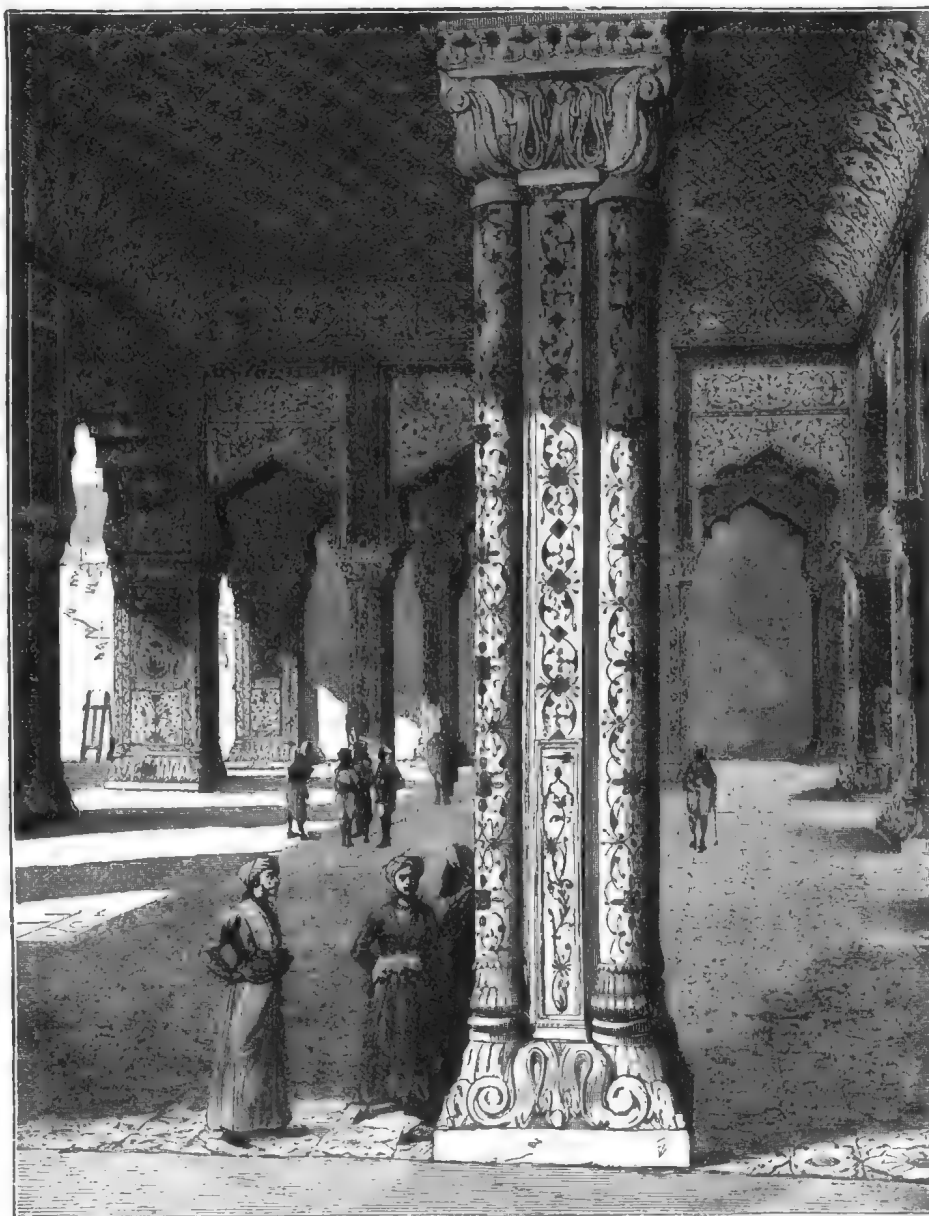
We have had two or three days full of interest. On Monday we went over the Fort, which was the palace of the old Kings of

Delhi and the centre of the great Mogul Empire. The marble hall of audience richly gilded and inlaid, with its Zenana Palace on one side and its magnificent baths on the other, scented with countless roses, was magnificent; and then we went over the Jumma Musjid, the largest Mohammedan mosque in India, and Edward and I climbed the minaret, from which we had a wonderfully fine view of this great thriving city. That night I went out with them to their bazaar preaching.* Such a unique scene—nearly one hundred clustered round the two catechists who spoke, A—, Edward, and I standing behind them, eager faces looking up into ours. Yesterday was their Council day, so I had a ride on Edward's nag in the afternoon with C— over the famous Delhi Ridge. Preached at 6.30 from 1 John ii. 28 to their Church workers. After dinner I had a long talk with Tara Chand, their Native pastor, a most intelligent man; and this morning we have had a most interesting expedition to see the Kutāb pillar—eleven miles off.

December 26, 1880.

We had a delightful Christmas Day yesterday. I walked with M— up to the Ridge before breakfast, preached in the English

* Delhi is occupied by the Society for the Propagation of the Gospel. Mr. Bickersteth's son belongs to the "Cambridge Mission," which is associated with that Society.—ED.



DELHI: HALL OF AUDIENCE IN THE PALACE OF THE MOGUL EMPERORS.

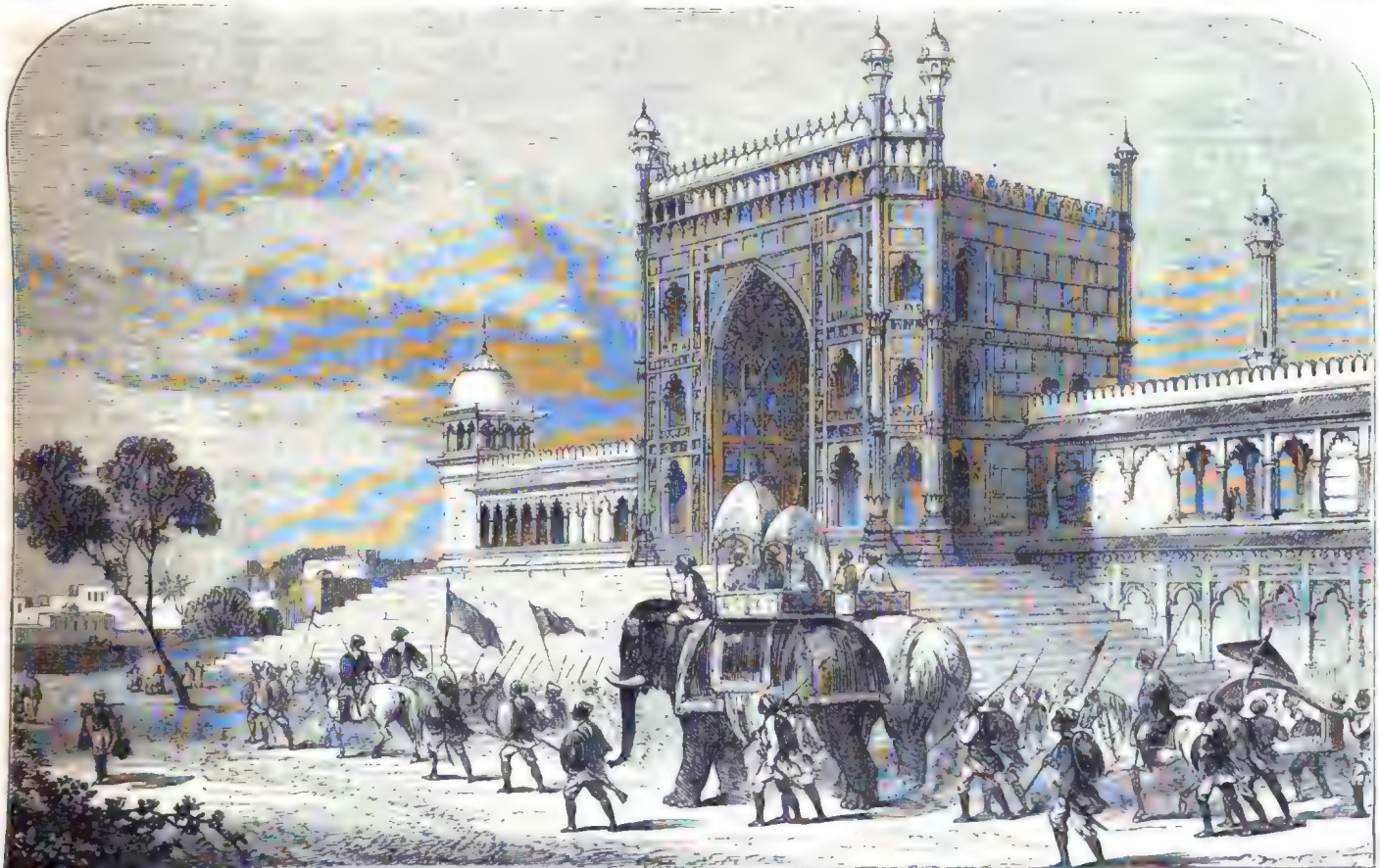
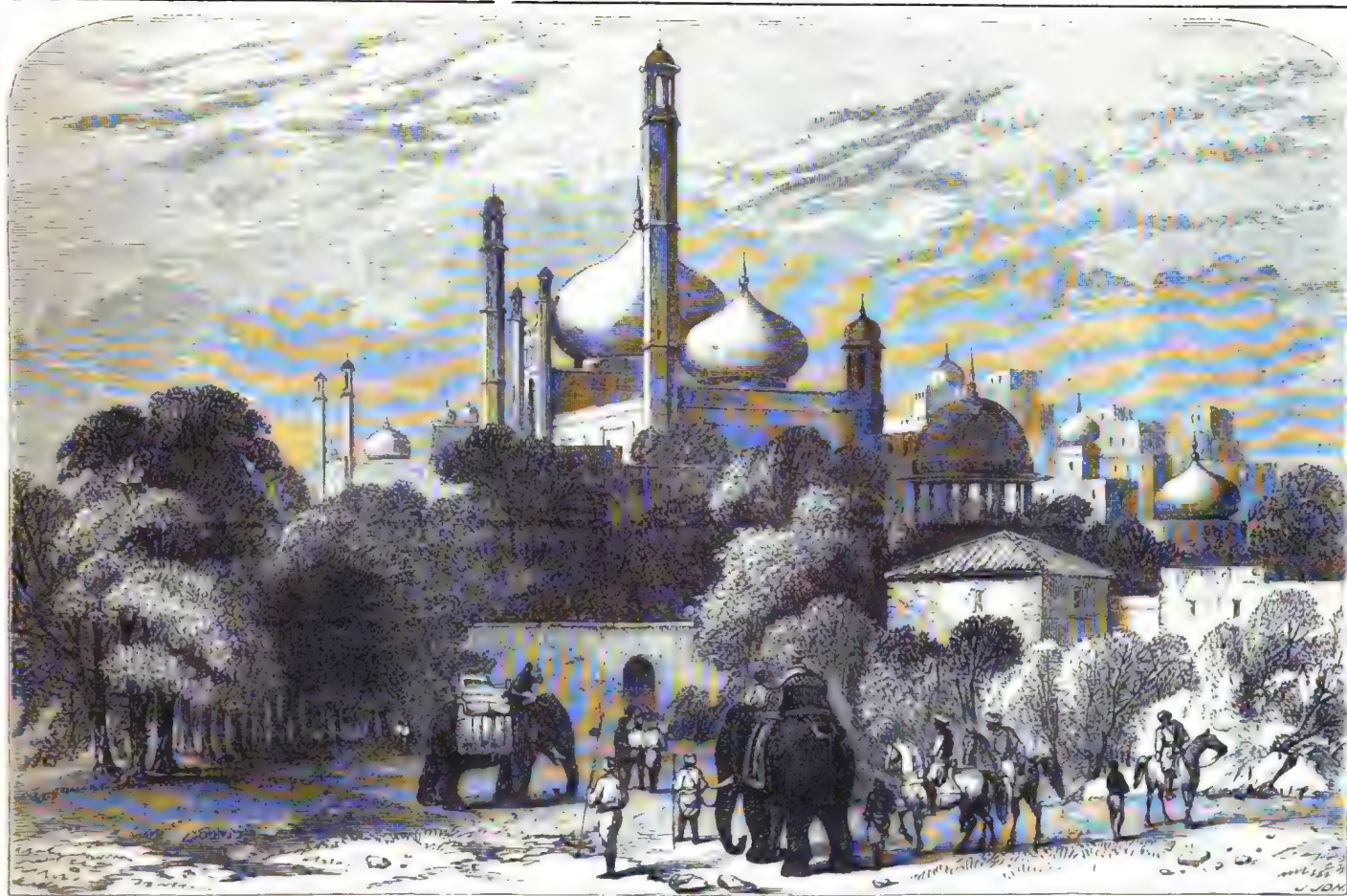
church on 2 Cor. ix. 15—"Thanks be to God for His unspeakable gift"—to a full church, many officers and soldiers being present; and in the afternoon, after attending a feast given to the Christian converts (180 in number) by the excellent commissioner, Mr. Young, in W—'s compound, M—, R—, Edward and I drove off to the Fort, Jumma Musjid, and other parts of the town. Home at 7.30 for our Christmas dinner.

bright fire of welcome logs, and we were as snug as possible. All the missionary brothers expressing their joy in having such a Christmas party. We began the day with singing. "Christians, awake! salute the happy morn," in the little chapel at the Fort, and closed with prayers and a hymn "Songs of praise the angels sang." Altogether our Christmas Day was just brimful of mercy and overflowing. I forgot to say while I was preaching at James' (the English Church) where the brothers were at St. Stephen's where they had 170 communicants. This morning we have been preaching by interpretation in St. Stephen's. I stood on the chance, and Tara Chand, the Native pastor, stood by my side, and interpreted my address sentence by sentence. I took my text "So great is our salvation," Hebrews ii. 8, alluding to Christmas and the last Sunday in the year, and also to St. Stephen, whose day it is and who

name their church bears.

January 4, 1881

We left Delhi on Monday morning, Dec. 27, with hearts full of gratitude and love. We had a noble view of the city as we crossed the vast railway bridge over the Jumna. We passed through the immense military cantonment at Meerut, where the Mutiny first broke out. At 8 o'clock we settled ourselves to sleep for the night, and M— and I got up at 2.30, for we were to leave the train at Amritsar at 8.



DELHI:—(1) THE JUMMA MUSJID OR PRINCIPAL MOSQUE ; (2) EASTERN GATE OF THE JUMMA MUSJID.

THE GLEANER COMPETITIVE EXAMINATION.



ON January 10th the Second GLEANER Examination was held. We are again somewhat disappointed with the small number of competitors, which is certainly difficult to account for after the active preparations made in several places. Thus, in Hampshire, in the early part of the year, test questions were put forth month by month to accustom the intending candidates to the work of ready answer-writing. Yet not one has come forward from that county. So many friends have expressed approval of the scheme, that we cannot but think there must be some cause, in the time or method of the Examination, for the unexpected absence of so many who certainly proposed to sit. We shall be glad to receive any communications on the subject.

Encouraged by the excellent papers sent in last year, and by the prospect of a large body of competitors, we arranged a much more difficult set of questions, at least for Standard A. All competitors who attempted Questions 1, 5, 6, or 9, were to be regarded as ranging themselves in this higher Standard; and they might answer all the twelve if they liked. Those who confined themselves to the other eight Questions would be counted in the lower Standard B.

Questions.

1. State what you know of the Dioceses of Moosonee, Mid-China, and Caledonia. Also of the Society's work in each.
2. Write a short history of the Victoria Nyanza Mission. In particular, be careful to notice (a) What led to its being undertaken; (b) the two routes to Uganda, and under what circumstances each was taken; (c) what Missionaries have died, and how; (d) the obstacles that have been encountered; (e) the tokens of God's blessing that have been vouchsafed; (f) the intermediate Stations.
3. Mention some of the Society's Stations in Ceylon, and the work done at them.
4. Give a short account of any two Native Clergymen mentioned in this year's GLEANER; but the two must not be from the same part of the world.
5. Give some account of the Languages used in the Church Missionary Society's Missions. In particular, notice the following:—Cree, Kinika, Nupe, Pushtu, Tamil, Tukudh, Urdu.
6. Explain the following words:—Aino, dhow, egugu, guru, juju, kayak, Mala, Mzungu, oolikan, puja, Quoquoit, shamba, Shango.
7. Where are the following places? In answering, distinguish between those that are coupled:—
1. Freetown and Frere Town. 2. Mpwapwa and Mamboia. 3. Jaffa and Jaffna. 4. Ellore and Nellore. 5. Fuh-Chow, Hang-Chow, and Ku-Chow. 6. The two Fort Simpsons. 7. The River Kworra and the River Binne.
8. Write a brief explanation of any one of the following pictures:—
Abeokuta: Sacrificial Worship of Ancestors. Arab Dhow on East African Coast. Daily Evening Preaching in St. Stephen's, Hong Kong. Sunday Morning at Medakabula. The Diagram of the Population of the World according to Religions.
9. Give illustrations of the following from this year's GLEANER:—
1. Heathen Superstition. 2. The enlightening power of the Word of God. 3. Progress of Native Churches. 4. Good work of Native Christian Teachers.
10. Mention any favourable testimonies borne to the work of the Society by independent observers quoted in this year's GLEANER.
11. Several letters have appeared in the GLEANER under the heads of "What can we do for Missions?" and "Missionary Boxes." State what, in your opinion, are the best suggestions offered.
12. What examples may we draw for ourselves out of the GLEANER of 1881 in respect of (a) Faith in God's promises; (b) Cheerfulness in trial; (c) Self-denial in giving to God's work; (d) Peace and hope in prospect of death?

Forty-six candidates presented themselves, viz., thirty-two in Standard A, and fourteen in Standard B. It was intended to give ten prizes in each; but it would obviously be absurd to award so many among so few persons. Prizes have, however, been given to all who have obtained a 1st Class in either Standard.

List of Successful Candidates.

STANDARD A.

FIRST CLASS. (In order of merit.)

1. Emily Beatrice Green, Friesland Vicarage, Yorkshire.
2. Alice M. Harding, Eagle House, Hornsey.
3. Frances McArthur, Burlingham, Norfolk.
4. Maria Slater, 10, Milton Street, Halifax.
5. Charlotte E. Lloyd, Wrekin Cottage, Bellevue, Shrewsbury.
6. Charlotte M. Davidson, 4, Upper Camden Place, Bath.
7. Julia E. Brackenbury, Birch Rectory, Colchester.
8. Emily Susan Blenkin, Vicarage, Boston.
9. Charlotte A. Langley, 8, Mount Beacon, Bath.

SECOND CLASS. (In alphabetical order.)

- Emily J. Bennett, Cambridge.
Maud Bosanquet, Tanhurst, Dorking.
Helen B. Burn, 1, Camden Crescent, Bath.
F. E. Clayton, Cambridge.
E. A. Davies, 84, Cotton Hill, Shrewsbury.
Edith A. Diabrowe, Bennington Vicarage, Boston.
Eily Kellett, 1, Camden Crescent, Bath.
Elizabeth Knight, Beaconsfield, Bath.
Agnes L. Knight, Bath.
Frances A. Nicholls, Cambridge.
Alice Oldroyd, Holywell Terrace, Shrewsbury.

The following, though not classed, deserve honourable mention:—Sophia Arkwright, Edith Bright, Margaret E. Burn, F. E. Cuming, A. M. E. H. E. M. Leslie, Nellie Miller, Carrie J. Newnham.

STANDARD B.

FIRST CLASS. (In order of merit.)

1. James Edward Bury, Brilles, Shipston-on-Stour.
2. Harriet O. Botterill, 10, Cheyne Street, Boston.
3. S. C. Bosanquet, Tanhurst, Dorking.
4. Robert S. Cleese, Bath.

SECOND CLASS. (In alphabetical order.)

- A. L. H., Sydenham Vicarage, Oxon.
Edith Lloyd, Tanhurst, Dorking.
Ellen Madeley, Shrewsbury.
C. J. Pryke, Cambridge.

Honourably mentioned:—George Parsons, Oliver P. Heywood. (Another competitor, whose initials are "M. D.," would also have been honourably mentioned for her excellent answers to Questions 8, 11, 12, but for her serious mistakes in answering 1, 4, 7.)

Of course it will be understood that some who are only honourably mentioned in Standard A might have taken a 1st or 2nd class had they competed in Standard B. On the other hand, No. 1 in the 1st class of Standard B would have almost been in the 2nd class of A had he gone in for the higher standard, even with his answers to the eight questions only; no doubt he could have given good answers to the other questions if he tried.

Eleven of the whole forty-six competitors competed last year, including the three highest, who, curiously enough, then stood in the same relative order, viz., 3, 6, 7, in the 1st class, all the others in that class being absent. Of those in last year's 2nd class, one is now No. 5 in the 1st class; two are again in the 2nd class; one only gets honourable mention; and one has chosen Standard B, and stands there No. 2.

We now proceed to note some points of interest in the papers. Some of them are very good; but as a whole they are less strikingly so than last year. No competitor obtained three-fourths of the maximum marks. In this, however, we must take the blame to ourselves. The Questions, undoubtedly, are very hard to answer well in two hours. Several candidates who began by doing Questions 1 and 2 thoroughly were evidently found themselves crippled for time to do the rest. Standards should have been restricted to eight or ten Questions, considering that each Question contains several within itself. Allowing for this, the fulness of knowledge and readiness of expression manifested are very remarkable.

We are not a little disappointed with the answers to Question 5. Of five or six can be said to grapple with it at all. We thought, after a complete and interesting set of specimens of languages given in the June number, that many candidates would have got up the subject thoroughly. But it is fair to say that most of the answers, though meagre, are correct as far as they go. There are but few blunders, such as that Tukudh is the language of the Afghan frontier, and Kinika that of the Diocese of Caledonia.

Question 7 proved that the places coupled in it are more generally distinguished than we expected. About Ellore and Nellore, for instance, there is scarcely a single mistake. One writer puts the river Binne in N.W. America; another puts Freetown in N.W. America, and Jaffa in Japan; a third calls Mpwapwa "a dialect of the N. Pacific Mission." Mamboia "a district near Lake Winnipeg," and Hang-Chow "a district on the river Che-Kiang, the principal station of Mr. Denig." Curious enough this last candidate is the only one out of the whole number who rightly describes one Fort Simpson as on the Mackenzie River. The great majority know the Fort Simpson in British Columbia well, but are completely at sea about the other; and not one appears to know it as the chief station in the Diocese of Athabasca. We have been so much struck by this unexpected flaw in our friends' knowledge of a Mission generally so familiar as that in N.W. America, that we have reproduced in the present GLEANER a picture of the Fort Simpson in question (p. 35), and hope it will never be forgotten again. There is also a good deal of confusion about the three Chinese cities. Several imagine Fuh-Chow to be in Mid-China, and very few know Ku-Chow.

Question 6 is well answered on the whole; but almost everybody was puzzled with "Mala," the name of the low-caste people in the Telugu

country, mentioned both by Mr. Padfield in the September number, and by Mr. Cain in the August number, the latter in the very same article which tells the story of the Rev. I. V. Razu—which, to judge by these papers, was by far the most popular thing in the GLEANER of 1881. Only two give the correct explanation. One says, "a people in Ceylon"; another, "low-caste Japanese"; a third, "a language"; and several confuse the word with "mela," and explain it as a Hindu festival. Among other odd mistakes in the answers to this Question are—"oolikan, a vessel of the Esquimaux"; "guru, another name for juju"; "egugu, name of a tribe in Afghanistan"; "Shango, a house in China"; "Mzungu, Satan or the god of money worshipped by Egbas."

In answering Question 4, the Rev. I. V. Razu has been chosen by eighteen writers, Archdeacon Johnson by eleven, Archdeacon Crowther and the Rev. H. Gunasekara by nine each, the Rev. O Kwong-Yiao by six, the Rev. J. Quaker by two, and Bishop Crowther, the Rev. Madho Ram, and the Rev. S. Vores, by one each. One selects Bao, the Chinese catechist, who was not ordained. All these brethren, however, turn up many times in the answers to Questions 9 and 12—Razu especially, whose story is told in some form in almost every paper. One curious statement about Archdeacon Crowther is that he "had the living of Bonny presented to him."

Of the five pictures named in Question 8, that of the church at Hong-Kong is described in twelve papers, the Diagram in eleven, Abeokuta in seven, and the Dhow and Metlakahtla in six each. In answering this Question several candidates threw away precious time. Not noticing the words "any one of," they described four or five. Of course no extra marks could be allowed them. The winners of the first and fourth prizes in Standard A, and of the first in Standard B, were among those who fell into this mistake. It is much to their credit that the time spent on their superfluous answers did not injure their position.

The answers to Question 10 adduce more testimonies than we had thought of when we framed the Question. Those of the following are mentioned:—Captain Brownrigg (named by almost all), Lord and Lady Ripon, Lord Dufferin, Miss Clay, Colonel Stewart, the Maharajah of Travancore, Miss Bird, Admiral Prevost, the Duke of Buckingham, the Governor of Lagos, the Chaplain to the Bishop of Madras, General Haig, Dr. Kirk, Lieutenant Cutfield, Bishop Sargent, and the Parliamentary Committee on West Africa in 1842. Almost the only mistakes in the references are a confusion in one or two cases between Miss Bird and Miss Clay.

On Question 9, the following instances are given of the enlightening power of the Word of God:—The "Two Converts through a Bible Society's Gift," the Chiefs of Okrika, D'Alrew, Abe Ngosa, Abe Gonja, Legaio, Quthray, Razu, Nunda Sirdar, Ngai Kaik-Ki, Naomi Sukhli, Li-Min, Ahmed Tewfik, Bao, B. Cameron, Cow-hoe, Bishop Sargent's Bible Class, the Giriama Christians, the Metlakahtla Christians, Brass and Bonny.

On Question 12, the following instances are given of cheerfulness in trial:—Li-Min, the Maoris of Ngawhakarana, Naomi Sukhli, O Kwong Yiao, Ahmed Tewfik, Bishops Horden and Ridley, and Messrs. Mackay, Pearson, and Lichfield. And the following instances of peace and hope in prospect of death:—Ram Ruttan, Legaio, Quthray, B. Cameron, Bao, Ting Ing-Soi, Ko (Ito's grandmother), D'Alrew, A. Gunasekara, Abe Gonja, Nunda Sirdar, Tang Tang-Pieng. Li-Min's touching story is noticed by twenty-one competitors. We trust they all pray for her, and for the other Christians of Great Valley. Indeed, one result of the study which has produced these excellent papers should be to deepen the interest of our friends in particular Missions and individual souls, and to give them many topics for thanksgiving and prayer. If this is so, even so humble an effort as the GLEANER Examination may be blessed of God beyond our utmost thought.

ANOTHER CANDIDATE'S EXPERIENCES.

DEAR MR. EDITOR,

Having seen in last year's GLEANER a candidate's experience of the Competitive Examination, I thought you might like to hear another candidate's experience of the Examination that has just taken place this year. And first let me say that whatever may be the result, the benefit to the candidates themselves is incalculable, as it increases their knowledge of the world they are living in to a remarkable extent, and gives them an intelligent interest in God's work in the world. Before I had thought of entering my name as a candidate, I had read the GLEANER monthly, but in a very different way from what I have read it since I made up my mind to go in for the Examination; for previously I read it for recreation, but now I read it with a real desire to know what is going on in the various parts of the world, and how Christ's kingdom is really progressing, through the efforts of the Church Missionary Society, and the result has been that my own stock of information has largely increased, not only as regards Mission work, but also in geography and the domestic economy of the nations of the world, many of which I only knew by name before—just that such people did exist, and nothing more. But above all, my faith has been strengthened in God's promises and in the

truth of His Word, which shall not return to Him void, by the wonderful tokens of His presence, and His blessing which He is vouchsafing to bestow on His own work in so many parts of the world.

And now for a few words as to the Examination itself. We were kindly invited by our local secretary to a social cup of tea previous to the Examination, which took place at his house from seven to nine on the evening of the 10th. We were very kindly received by himself and his wife, and after a pleasant half hour, chatting of Missions and Mission work, and the work of the evening in particular, we were conducted to the dining-room, where everything was in readiness, and business began. I heard a sigh or two as the question papers were given out, and those ladies who had previously competed afterwards agreed that the questions were far more difficult than last time. However, we set to work, and for some time nothing was heard but the scratching of pens on paper. Never, surely, did two hours pass so quickly, and when I had still five or six questions to answer, I was horrified to hear our secretary say, "Now, ladies, you have just a quarter of an hour more." My wits fled, and how I answered the remaining questions I know not; I fear I made many mistakes. However, I did succeed in answering all the questions somehow, but may I make a suggestion, and that is, that on future occasions a little longer period may be allowed to those who answer all the questions, as I feel sure a little time for thinking would prevent many mistakes.

I hope that all the candidates may have derived as much benefit and blessing as I have done from this Examination, and that it will stir up the hearts of God's people to more warmth and zeal in fulfilling His last command.

A. O.

IBADAN: THE REV. DANIEL OLUBI'S REPORT.

IBADAN is the great heathen town in the Yoruba country, where Mr. and Mrs. Hinderer laboured so long. For some years no English missionary has been able to visit it, owing to the country being closed by war. But the Native Pastor, the Rev. Daniel Olubi, faithfully works on in the midst of his flock of some 540 African Christians. In times of peace, letters ought to reach us from Ibadan in about a month; but Mr. Olubi's last report, dated March 18th, only arrived at the end of September:—

OKE KUDETI, IBADAN, March 18th, 1881.

We are still amid the war difficulties, disappointments, and discouragements. Things are growing worse and worse through the continuation of it. It brings daily its diverse evils, and cannot be averted; and there is no prophet nowadays to predict the period of its termination. It is a great comfort to believe that our Jesus still reigns, that He is the Governor of the whole universe; directs and controls all events to serve his own blessed purpose. Although the Mission cannot extend or lengthen its cords as it was expected, yet it is preserved and protected in the midst of this trying time. The Christians are not forced to go to war, or take any unlawful steps; but they are graciously kept within the blessed fold.

The pecuniary difficulty is still great. But I am truly happy to report that the converts generally have done what they can in the way of subscription for religious purposes.

On the 30th of April last year the church of the Oke Ogunpa station was blown down by the usual tornado. It was to be got up again by the end of the year. On the 21st ultimo, my fellow-workers and myself set to work at the repairs of that church. On the 26th we had completed the roofing or fixing up the materials. On the 28th the three congregations came, as they were told, with their subscriptions in food of all descriptions, cowries, and their own personal labour. On the 4th inst. the whole work was completed, to the cost of about £40, when carefully calculated. But, alas! that very day at evening, a heavy rain came with tornado which blew down the Aremo church. It is a trial sent in love from our kind Father to try the faith of the Ibadan Christians. We hope by His great goodness to raise it up again.

On the 5th November last year I visited our stations in the interior, Oyo, Ogbomoso, and Iseyin, and on December 8th returned home in safety. I am happy to report that the agents at each locality, to the best of their abilities, were doing well. I had eight children baptized at Ogbomoso. One of the most hard-hearted mothers was present, and gave remarkable attention throughout the service. She seemed convinced. We pray that it may please God to open her heart to receive the good message.

The next was Iseyin. I baptized two men and two infants. A backslider was reclaimed through the long patience of the catechist in charge, Mr. A. F. Foster. I was glad to see him kneel before the holy table to partake of the emblems of the dying love of Christ. He was one of the teachers in Abeokuta before my conversion in 1847, and taught me the alphabet. His father was a native of Iseyin, but he was born in Sierra Leone.

In the royal city (Oyo) I baptized a man of about thirty years, who was long tried and prepared for the same rite.

The Kudeti church is composed of old people, chiefly women, and is thinner and thinner by marriages, removals to other churches, and by deaths. Happily, we have not been visited by the latter as in others of our churches; but as a mother church she continually cherishes her sons with brides, which reduced the number in statistics to 126 for 1880. The Aremo congregation is 208, and at Oke Ogunpa the congregation is 110. The number at Oyo is 40; at Ogbomoso, 19; and at Iseyin, 43. The whole amount of money raised is £22 17s. 5½d.

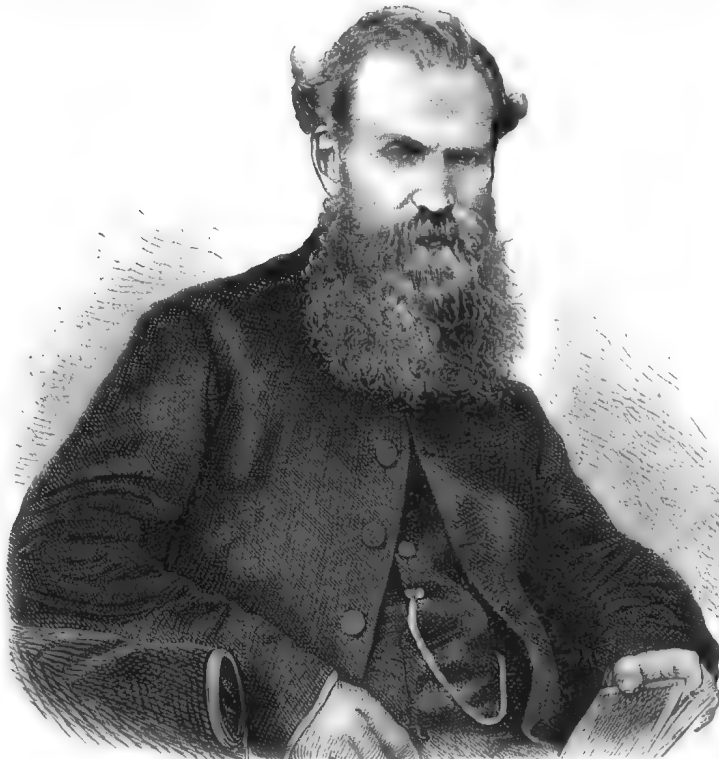
DANIEL OLUBI.

THE LATE REV. JAMES VAUGHAN.



EW missionaries will be more mourned and more missed than the Rev. James Vaughan of Krishnagar. He was emphatically a man to love, and at the same time a man whose great ability struck every one who came in contact with him. The telegram announcing his death on Jan. 22nd arrived in the middle of a very full committee meeting, and was received with the deepest concern. We hope hereafter to give our readers some account of his missionary work. Our space this month only allows of a very brief notice.

James Vaughan was a native of Hull, and was the only child of a godly and praying mother. The Rev. J. E. Sampson writes: "As a boy he was inclined to be heedless of her holy counsels, and she was very anxious for his conversion to God. One night, as he lay asleep upon his bed, his mother came and poured out her soul before God by his bedside, and pleaded for his salvation. The next morning, when he awoke, he was conscious of a feeling of awe and of an awakening conviction of sin. This, he told me, was the beginning of the life of God in his soul. From that time onward he was a seeker after and servant of the Lord." While still engaged in trade, he became superintendent of the Sunday-school attached to the Mariners' Church at Hull, and was also one of a band of earnest young men who on Sundays visited the sailors in the docks. One of his companions was the late Rev. Ashton Dibb, of Tinnevely. At the age of twenty-one, he gave up his secular calling, and became a Scripture reader under the Rev. J. Deck at St. Stephen's, Hull. Mr. Deck writes: "He combined such wonderful



THE LATE REV. JAMES VAUGHAN,
Of Calcutta and Krishnagar.

wisdom and zeal and love for souls, and devotion to his Saviour, and power in coping with Romanism, Socinianism, Atheism, and all varied forms of ungodliness that are found in towns like this, that I never met with his equal. He spared no pains to win souls to Christ, even learning the Irish tongue, that he might gain access to the numbers of low Irish who lived in the parish."

Then arose the desire to go forth as a missionary, and with a view to this Mr. Deck taught him Greek. He and his friend Dibb were together at Islington College, and were ordained together at Christmas, 1854. In June, 1855, Mr. Vaughan, then twenty-eight years old, sailed for Calcutta, and for nineteen years, without once returning home, he laboured devotedly among all classes of Hindus, from the highest educated Brahmins to

poor lepers; and he built up a Native congregation of Trin Church so that it became nearly self-supporting. Then he came to England for a while, and gave speeches at missionary meetings all over the country were most interesting and powerful. At this time he published his valuable work, *The Trident, Crescent, and the Cross*, which formed the basis of the series of articles with that title in the GLEANER of 1878. In 1877 he went back to India, and took charge of the large and important district of Krishnagar, with its 6,000 Native hereditary Christians, most of them poor cultivators, and many of them ignorant and still manifesting much caste feeling. He laboured with untiring earnestness and some success to raise them to a higher spiritual life; and now he has died at his post, leaving five motherless children.

Let us thank God for his example and his work. Such men are the apostles of the nineteenth century. But James Vaughan would have been the first to say "Yet not I, but the grace of God which was with me."

BAPTIZED FOR THE DEAD.

"Now the hour is come
When I in turn must pass the Banner on
To other hands."—B. M.



STANDARD-BEARER falls! O ready hearted,
Bear up the colours for your gallant band!
Tho' in the combat friend from friend be parted,
No pause for warrior leal; the sword in hand,
The host must onwards press with firmer tread.
Oh, who will be baptized for the dead?

A soldier falls! another, yet another!
Fill up the ranks with warriors true and brave;
The memory of every fallen brother
Shall speed Love's heralds o'er the ocean wave.
We hear the call of nations from afar—
Who will fill up the serried ranks of war?

A messenger of Peace caught up to glory!
Love's sweet Evangel silent on his tongue.
Who will arise to tell the deathless story?
Who, bid the islands sing the sweet new Song?
On every herald be the Spirit shed!
Oh, who will be baptized for the dead?

CLARA THWAITES.

SKETCHES OF MISSIONARY WORK IN PALESTINE.

By LOUISA H. H. TRISTEAM.

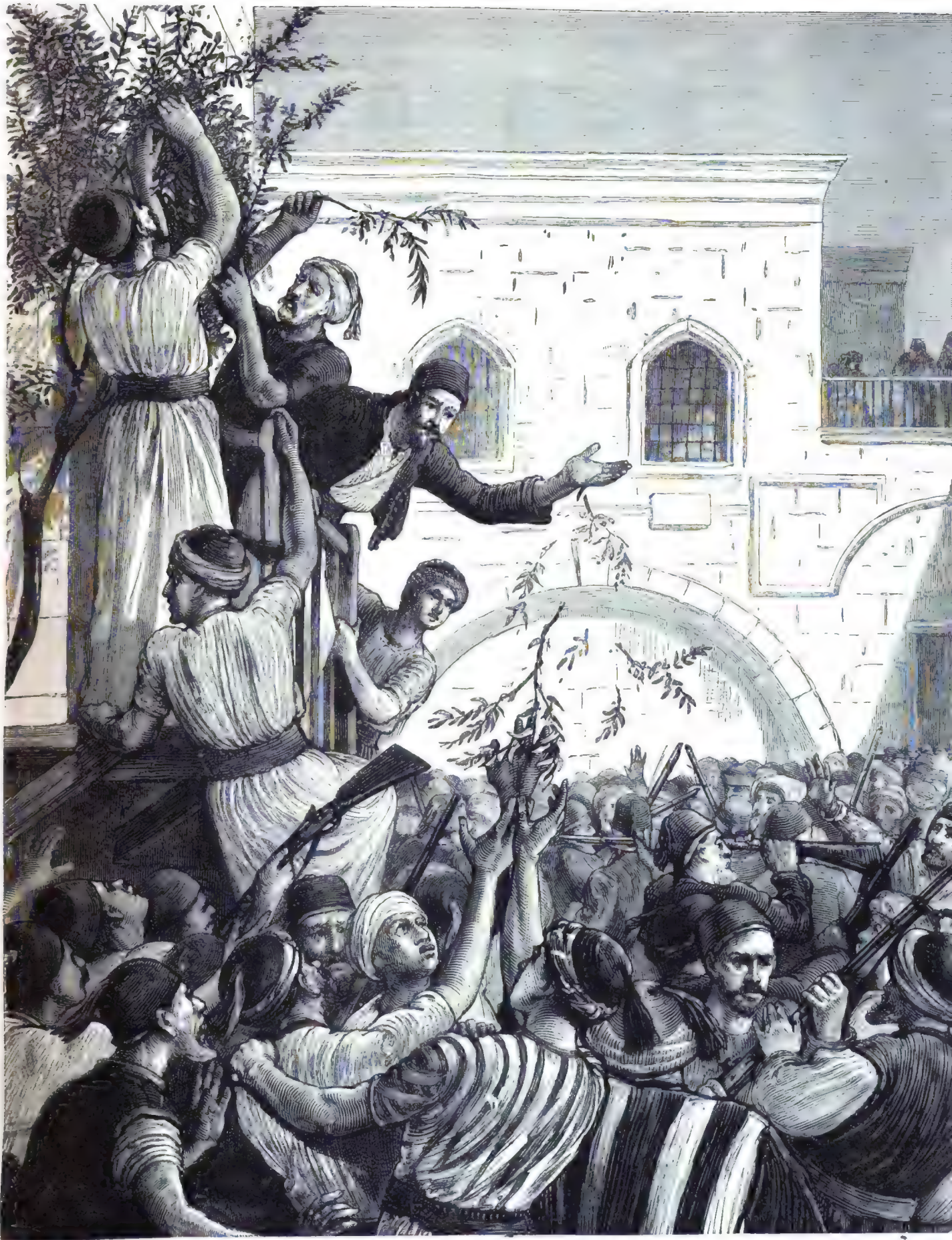
III.—JERUSALEM.*



O every Christian, Jerusalem is the centre of the earth—the spot of deepest interest to him, spiritually and historically. And may we not consider it such from the missionary point of view also?

It was from the Mount of Olives that the apostolic commission was given by the great Head ere He left the Church Militant and joined the Church Triumphant in the skies—the commission which is still the key-note of our Church Missionary work: "Go ye into all the world, and preach the Gospel to every creature." Then in Jerusalem, a Sabbath day's journey

* Our picture was sketched in Jerusalem on the Thursday in Holy Week. The Greek patriarch and twelve bishops enact scenes in the history of the Passion, including the Agony in the Garden. A huge olive branch from Gethsemane is used in the ceremony, and after the service is over the crowd scramble for its sprays. It is indeed humiliating to see Mohammedan Turkish soldiers keeping order among these so-called Christians. Our Mission strives to set before the Moslems a truer Christianity.



A SCENE IN JERUSALEM ON THE THURSDAY IN HOLY WEEK. (See foot-note opposite.)

from that sacred Mount, came the blessed gift to the waiting disciples, the Holy Ghost, the Comforter, and the gift of tongues. St. Luke, the medical missionary, tells us that their labours were to begin at Jerusalem (Luke xxiv. 47).

We approached Jerusalem, not by the road usually taken by travellers from Jaffa, but from the south from Bethlehem, along the same road by which Joseph and Mary took the infant Saviour to present Him in the Temple. We had stayed to rest under some olive-trees on the summit of the hill, Mar Elias, where we had our first sight of the Holy City, when our old friends Mr. Zeller and Mr. Wolters rode up to welcome us to the scene of their labours. It was a day of brilliant sunshine, and the brightly coloured domes of church and mosque glittered before us as we approached. Truly "beautiful for situation, and the joy of the whole earth, is Mount Zion, the city of the Great King." It is rather difficult to refrain from a more full description of Jerusalem than it is the purpose of these lines to give; from other sources you must look for that. I want now to tell you a little of what our Church Missionary Society is doing there.

The girls' school is in the very heart of the city, and is held in a part of the Native pastor's house. We had to pick our way through many narrow dirty streets before we reached it, and the brightness and cleanliness of all within was as usual in striking contrast to the outer surroundings. The children looked happy, and are well taught. There are a good many Moslems and Greeks in attendance, as well as the children of the adult converts. The difference in creed does not cause so much fighting among the children in Jerusalem as in other more remote places, and therefore they can be taught together. The teachers, like most of our schoolmistresses in Syria, have been trained in the British Syrian schools at Beyrout.

Most of the converts live outside the city, in what is called the Protestant quarter, where the nice clean houses and neat gardens tell their own tale. The Mission church (St. Paul's) is here also; a handsome building, though the style is rather more suited to England than Palestine. The congregations are good and regular. All the services are in Arabic, as the English community go to Christ Church (within the city), where the service is English in the morning and evening, and German in the afternoon. The German deaconesses have a delightful girls' orphanage in the Protestant quarter, and all these girls come to the Mission church. Besides the usual services, there are prayer meetings every week in the house of one or other of the Native converts. Close to the church is a printing press, which is doing valuable work, and all over the country we met with the results of this institution, which supplies the needs of the scattered schools. Mr. Zeller manages this branch of the work entirely, and it is quite wonderful how little it costs.

The last day of our stay in Jerusalem arrived, and there was still very much to be seen and done. It was a hot, tiring day, but we must have one more walk through the ancient streets before saying good-bye. Every one seemed excited, and the story-loving natives were gathered in groups in the streets discussing the latest news, which told of the assassination of the Czar. So many Russians live in and around Jerusalem, that it was a matter of deeper personal interest there than might have been supposed. Russian pilgrims were flocking to the Church of the Holy Sepulchre with little wax tapers in their hands, as we passed for the last time down the Via Dolorosa.

We had yet to see the most important part of our Society's work—the Diocesan boys' school. This is situated on Mount Zion, outside the city, and thither we were to go under Mr. Zeller's kind escort. Very thankful were we that donkeys had been provided for us after our long walk through the town, and thus mounted, we wound round the brow of the Mount till we reached the schools, which are near the Protestant burying-

ground. Here, under Mr. Zeller's able guidance, promising young men are trained to be pastors, catechists, and schoolmasters for their countrymen. They live together in a simple family way, a Native teacher, Mr. Ibrahim Baz, being in charge of the students when the English missionaries are not there. It is hoped that soon there may be a resident English tutor, as the work grows too much for the present staff to manage as well as they wish. It is so very much better that the natives should always be trained and educated in their own country than sent to England, where the living and climate are so different and sometimes seriously impair their usefulness when they return to work in their own land. Sierra Leone has its own Native College at Fourah Bay, with an English Principal, and the degrees conferred are given by the same rules and scholarships as in England. Why should not the Jerusalem Preparandi College become in time a sister college?

In the Diocesan school sixty-four boys are boarded and taught. Many of them are orphans, and destitute but for the home provided for them here. The boys are taught trades, and we saw some at work in the shoemaking department. In every way they are taught to be vigorous and useful: indeed all the work required on the premises is done by these lads. The only pity is, that lack of funds keeps it on so small a scale. The comparative expense would be lessened, and the usefulness infinitely widened, were there one hundred instead of little more than half that number there. I ought to say that this school is also a nursery for the Preparandi College, and the education given is of a higher class than that in the ordinary day-schools, so that boys who are fitted for it easily pass from the one to the other.

Among the villages within easy distance of Jerusalem are many mission schools under the care of the missionaries at headquarters. Ramallah is one of the most interesting of the mission stations. Here a little church has just been built at the very moderate cost of £180, and Mr. Nyland, a catechist, labours most devotedly and successfully. There is a good boys' and girls' school, with master and mistress, and the average congregation is one hundred. Taiyibeh, the ancient Ophrah, another of these outposts where a good work is going on through the medium of schools. From many other villages come appeals for help, for teachers and schools, and it is to be ardently hoped that soon we may be able to respond to the call.

Some may think that the agencies at work in Jerusalem itself are few and small, but it must be remembered that others are working in this field and thus relieving our hands. The Jewish Society, the German Deaconesses, and others, strengthen and help in the work, though not officially connected with us in any way. And the medical work is not by any means the least important.

Jerusalem, now trodden under foot of the Gentiles, degraded and practically heathen, is a depressing and saddening sight. But what was it in our Lord's day? Though with much outward prosperity and magnificence, the Temple still standing, was it not then the scene of the bitterest and cruellest persecution? Treachery, false witness, baseness unparalleled were rife, and the blackest crime the world ever saw found its completion here. Yet for this place a time of glory is promised, far surpassing that of the days of David or Solomon, when the despised Nazarene shall return as its King, and reign for ever and ever. "Even so, come, Lord Jesus."

NOTE.—I should like to take this opportunity, if I may, of alluding to a work which was undertaken in Gaza nearly ten years ago by Mr. D. Pritchett. He, as a volunteer missionary, travelled in various parts of the Holy Land, and was the first to open the schools and dispensary at Gaza. These were supported by Mr. Pritchett and his friends until the C.M.S. felt able to extend its work so far. We must all gladly acknowledge the debt we owe to Mr. Pritchett's pioneer work, for though not directly under the auspices of the C.M.S., it was strengthening our hands in a weak spot, and preparing the way for us. L. H. H. T.

THE STORY OF THE LIFE OF DR. KRAPF, The Pioneer-Missionary of East Africa.

TOLD BY HIMSELF.

II.—LIFE IN ABYSSINIA.



Y ultimate destination was Adowa, the capital of Tigre, and seat of the Abyssinian Mission conducted by my friends Isenberg and Blumhardt. Reaching Malta from Marseilles I embarked in an Austrian sailing vessel for Alexandria, and when off Candia a storm arose of greater violence than our captain declared he had experienced for forty years. Unaccustomed as I was to the sea I consoled myself with the thought that the greatest of all missionaries, the apostle Paul, had been exposed to similar peril in those waters and had been preserved by the mercy of God. I cast myself on His protecting power with child-like and trusting prayer, which so strengthened me that I was enabled to sustain my terrified fellow-voyagers, among whom was a French actress, greatly, by reading aloud the narrative of the prophet Jonah, and of the disciples of our Lord when they were in danger on the Sea of Galilee. The impression produced by the Word of God in the hour of need on one of my fellow-voyagers was first made known to me thirteen years afterwards. When I was residing in London in 1850 after my first return from Africa, a gentleman one day entered my room and, addressing me, said: "Do you remember that storm on our way to Alexandria, and your reading out of the Word of God to your fellow-voyagers?" I answered in the affirmative, and the stranger, who had been a doctor of laws at Malta, then told me that after his return from Egypt he had procured a Bible, and feeling the power of the gospel on his heart, he had been impelled to hold prayer-meetings in Malta, which had brought upon him persecution at the hands of the Romish priests, and forced him to leave that island, from whence he had come to England.

Proceeding from Alexandria to Cairo I was hospitably received at the latter place by the missionaries Kruse and Lieder, with whom I remained until September, preparing for my Abyssinian journey chiefly by the study of colloquial Arabic, in which I made such progress during those few months that in the autumn I was able to continue my journey without an interpreter. From Cairo to Suez there was in those days neither road, public conveyance, nor railway, and I travelled Arab fashion on a camel.

From Suez I sailed in an Arabian vessel to Jidda, one of the most flourishing ports of the Red Sea, with large, lofty, and solid houses, and many rich inhabitants, which, since the English occupation of Aden, has thriven by the Arabian and Indian trade, while Mokha has declined. I was at first much struck by the Arabian practice of halting on the voyage during the night, and lying-to in some haven or anchoring-place; but was soon convinced of the necessity of the step, which is caused partly by the many rocks in the Red Sea, partly and chiefly by the unskillfulness of the Arab sailors, which is, indeed, so great, that it is always hazardous to trust one's self in an Arabian vessel. I have had good reason to note that fact in my many voyages during eighteen years on both shores of the Red Sea, as well as on the south coast of Arabia, and on the east shores of Africa, as far as the tenth degree of southern latitude, for often have I been in danger of shipwreck and destruction.* Reaching Jidda in twenty-two days, I embarked thence for Massowa, an island and chief seaport of the Abyssinian coast, where I arrived in December, 1837, and I received an escort to conduct me to the Abyssinian frontier. The entry into Abyssinia had a singular effect on me; the bracing air which I was breathing on a height 6,000 feet above the sea, the noble prospect eastward and westward, the consciousness of being again in a country, Christian, it may be only in name, the thought that I should soon be at the end of my long and toilsome journey, and reach the place in which I was to labour for the kingdom of God, all combined to raise my spirits in an extraordinary degree.

Soon after my arrival in Adowa I accompanied my friends Isenberg and Blumhardt to pay a visit to Ubie, the Prince of Tigre, who received me very kindly, and gave me promises of protection, which were not kept. The priests and chief men of Tigre disliked the Protestant mission, partly from bigotry, partly from unsatisfied greed. Before my arrival Isenberg,

the senior of the mission, had begun to build a new house which he thought necessary. In digging for the foundation and for building materials a deep excavation was made, and the enemies of the Mission asserted that we were making a subterranean passage, through which English soldiers and guns were to be brought for the conquest of Abyssinia. But the ultimate cause of our expulsion was the arrival of two Frenchmen, the brothers D'Abbadie, accompanied by two Roman Catholic priests. The hostility of the latter strengthened the hands of the chief priest of Adowa, who requested from Ubie the expulsion of the Protestant missionaries, and the retention of the Roman Catholics, these having asserted that they were of the same family of Christians as the Abyssinians themselves. We might have remained had we chosen to offer the priest a present greater than that which he had received from the Roman Catholics; but such a course we deemed an unworthy one, and after a residence of scarcely two months, I had to quit the land in which I would so willingly have striven to spread the Gospel.

It was in the March of 1838 that we quitted Adowa, reaching Massowa in safety. There we took counsel as to our future movements, and Isenberg and Blumhardt resolved on returning to Cairo to await the decision of the Committee in London. I determined on penetrating to the Christian kingdom of Shoa, whose friendly ruler, Sahela Selassie, had formerly sent a messenger to Isenberg inviting him to visit his dominions. Proceeding with my friends to Jidda, I sailed thence in a Persian ship to Mokha. Severe illness, however, compelled my return to Cairo, and it was not until the early spring of 1839 that I reached, in the company of my fellow-labourer, Isenberg, my new starting-point, Tajurra, which lies in a great plain on the shore of a beautiful bay stretching inward from the village itself, and separating the countries of the Somali and the Adal.

I was detained nearly four weeks at Tajurra, negotiating the cost of transport with the natives. At last on the 27th of April, 1839, we set forth, and I was about to become personally acquainted with the country which I had found so barren and empty in the map in my boyhood. As we penetrated the Adal desert we suffered much from heat and want of water, and saw few human beings or habitations. Besides gazelles and ostriches there were few wild animals; yet once we were disturbed by elephants, of which camels are dreadfully afraid. On the 29th of May we crossed the river Hawash and bivouacked in the open air on its woody bank, where there are many wild beasts. While we were all asleep, even the watchers, a hyena glided so near our resting-places that we might have grasped it with our hands. No foreigner is allowed either to enter or quit Shoa without the permission of the king. When the requisite permission had arrived we began to traverse the hill-region of Shoa on the 2nd of June, and on the 3rd we ascended the lofty mountain on which lies the capital, Ankober.

On the 7th of June we had an audience of the king, Sahela Selassie, who gave us a very friendly reception, and to whom we explained the purely religious purpose of our mission. He promised to give us in accordance with our request six boys to educate; but afterwards retracted his word, on the pretext that he did not need spiritual teachers so much as doctors, masons, smiths, &c. On the 12th of November Isenberg left us with the intention of returning to Cairo and Europe, to prepare Amharic works for the press, and to superintend the printing of them in London. His departure made a very sad impression on me, then the only surviving missionary in Shoa. I then began to learn the Galla language, in the hope of visiting as soon as possible a people so widely spread in Africa, and of founding a Mission among them. As the Romanist missionary said, "Give us China, and Asia is ours;" so may we say, "Give us the Gallas, and Central Africa is ours." From the commencement of my residence in Shoa I made particular inquiries respecting everything connected with the Gallas, their religious notions, manners, and customs, their geographical extension, &c., and I accompanied the king on several military expeditions against the tribes in the South. During these expeditions I became acquainted with high and low in Shoa and Efat, and often addressed large numbers of men touching the Word of God and other edifying matters, besides obtaining great practice in the Amharic language, and being able to observe closely the ways of the Shoa population. Of course, my connection with the king's expeditions did not arise out of a hostile or martial spirit, but simply from a wish to

* During the eighteen years Dr. Krapf made no less than fifty distinct voyages in vessels of various kinds.

become acquainted with regions partly unknown, and mainly to promulgate the Gospel among the thousands of soldiers whom the king takes with him in these expeditions, which he is in the habit of undertaking in January, June, and October, to levy the tribute due by the Gallas, and to make further conquests.

The mass of the population of Shoa is Christian after the form of the Coptic Church in Egypt, on which, as is well known, the Abyssinian Church is dependent. In the east, however, there are many Mohammedans, and in the south, tribes of heathen Gallas, subject to the ruler of Shoa. The Coptic patriarch in Egypt has been since about A.D. 1280 in the habit of nominating the chief bishop of Abyssinia, who is styled Abuna, "Our father." This prelate ordains all priests and deacons; he also consecrates the king and governs the church by the aid of the Echege, the supreme head of the monks, who are very numerous and influential. Those who wished to be ordained must be able to read and to repeat the Nicene Creed, whereupon the Abuna breathes on the candidate, laying on hands, blesses him, and bestows on him the sign of the cross, receiving then two pieces of salt as ordination fees. The duties of the priest are to baptize, to administer the Eucharist, and on Sundays to read and sing the long litanies for three or four hours. They must also know by rote all the psalms and the book of hymns—a task which occupies many years. Preaching is not commanded and is seldom heard in Abyssinia.

The Abyssinians possess the Old and New Testament in the old Æthiopic, and in the Amharic or popular idiom as well; the former version being ascribed to Frumentius, who was ordained Bishop of Æthiopia by St. Athanasius in 331, and is said to have first preached the Gospel in the city of Axum. In a general way, they are acquainted with the chief truths of the Bible, with the Trinity, and the nature and the attributes of God; with the creation, the fall of man and his redemption by Christ; with the Holy Ghost, the angels, the Church, the sacraments, the resurrection and the last judgment; with rewards and punishments, and everlasting life and torment; but all these articles are so blended with, and obscured by merely human notions that they exert little influence on the heart and life. The mediatorial function of Christ, for instance, is darkened and limited by a belief in the many saints who, as in the Romish and Greek churches, must mediate between the Mediator and man. Especially a great office is assigned to the Virgin Mary, of whom

it is maintained by many that she died for the sins of the world and saved 144,000 souls! In the Abyssinian point of view the means to expiate are almsgiving, fasting, monastic vows, and reading, or rather gabbling the Psalms, &c.

No Christian people upon earth are so rigid in their fasting as the Abyssinians. They fast, in all, nine months out of the twelve; every Friday and Wednesday throughout the year, then again forty days before Easter, twenty-five days after Trinity, fourteen days in August, twenty-five days before Advent, and on other occasions. Yet, in spite

this, and of a close conformity to the observances of a severe ritual, the woeful departure from the pure teaching of the Gospel and a complete absence of culture and knowledge have produced, generally and individually, a social condition in Abyssinia. Immorality is the order of the day, the king and his five hundred wives leading the way with a bad example. He actually wished for an English princess to consolidate an alliance with Great Britain. Slavery, too, has done much to demoralise the Christians of Shoa. Christians, indeed, are not allowed to export slaves, but they may import them for their own use.

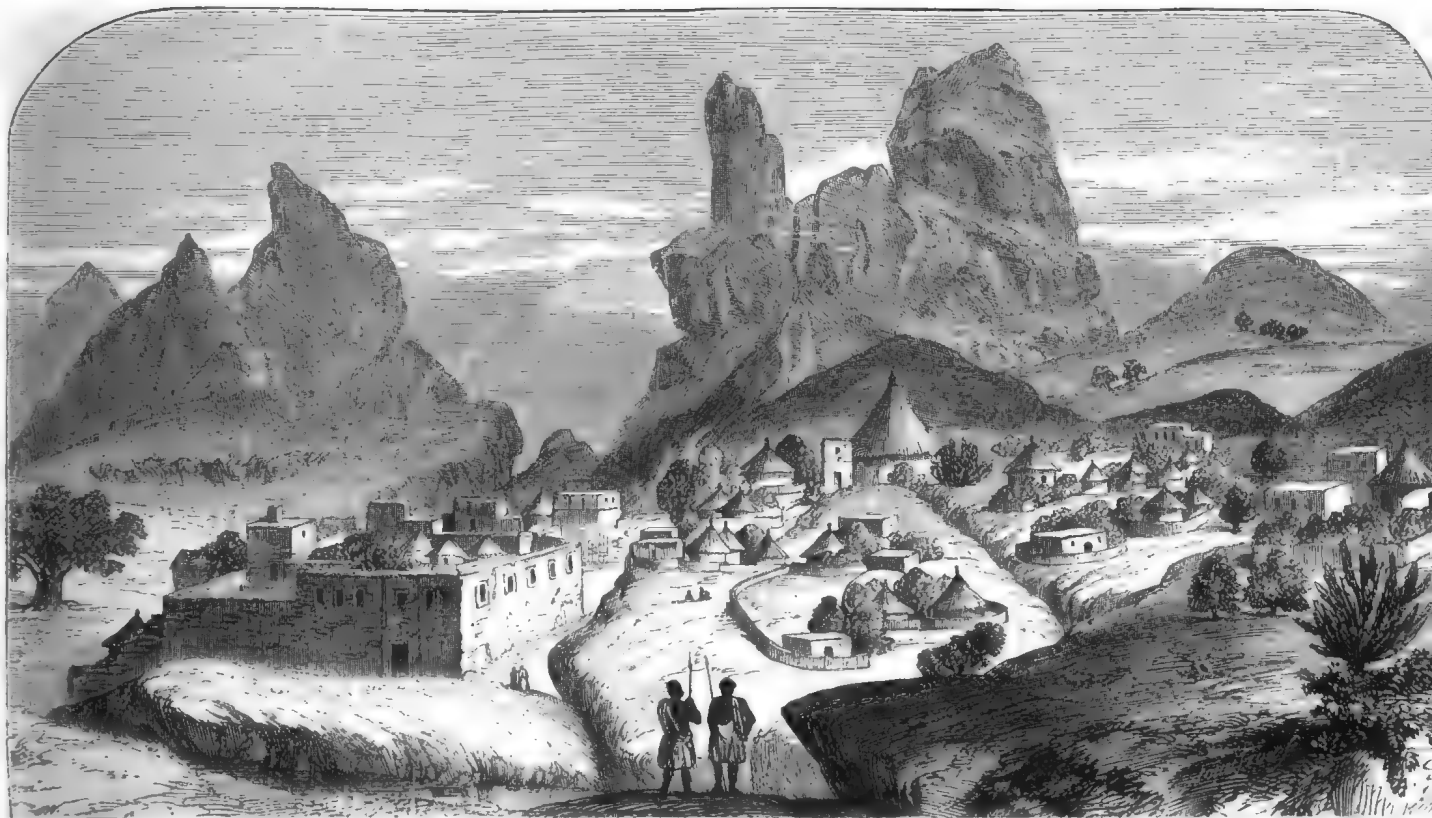
By the beginning of 1847 I found that my mission residence in Ankober had been far from unfruitful for I had distributed 1,000 copies of the Scriptures, many of the priests of Shoa had been awakened to knowledge of the truth, to a consciousness of the corrupt state of their church. My little school of ten boys, whom I fed, clothed, educated at home, was prospering. The king had bestowed on me a silver sword which gave me the rank of governor. At the period mentioned I had thought of no longer confining my activity to the Christians of Shoa, but of establishing several missions among the heathen Gallas, but the receipt of intelligence that my new fellow-labourers, Mr. Leisen-Arnold and Mr. Mü-

had arrived at Tajurra, and found great difficulties thrown by the Adal on the way of their further progress to Shoa, induced me to proceed to the coast rather than to the interior, in order to facilitate the journey of my friends. I had besides a personal interest which impelled me to the journey, the intention of marrying Rosine Dietrich, a maiden lady of Basel, who had been betrothed to missionary Kühnlein, who died. Leaving Europe I had no idea of marriage, but experience in Abyssinia convinced me that an unmarried missionary could not eventually prosper.

(To be continued.)



PRIEST AND MONK OF ABYSSINIA.

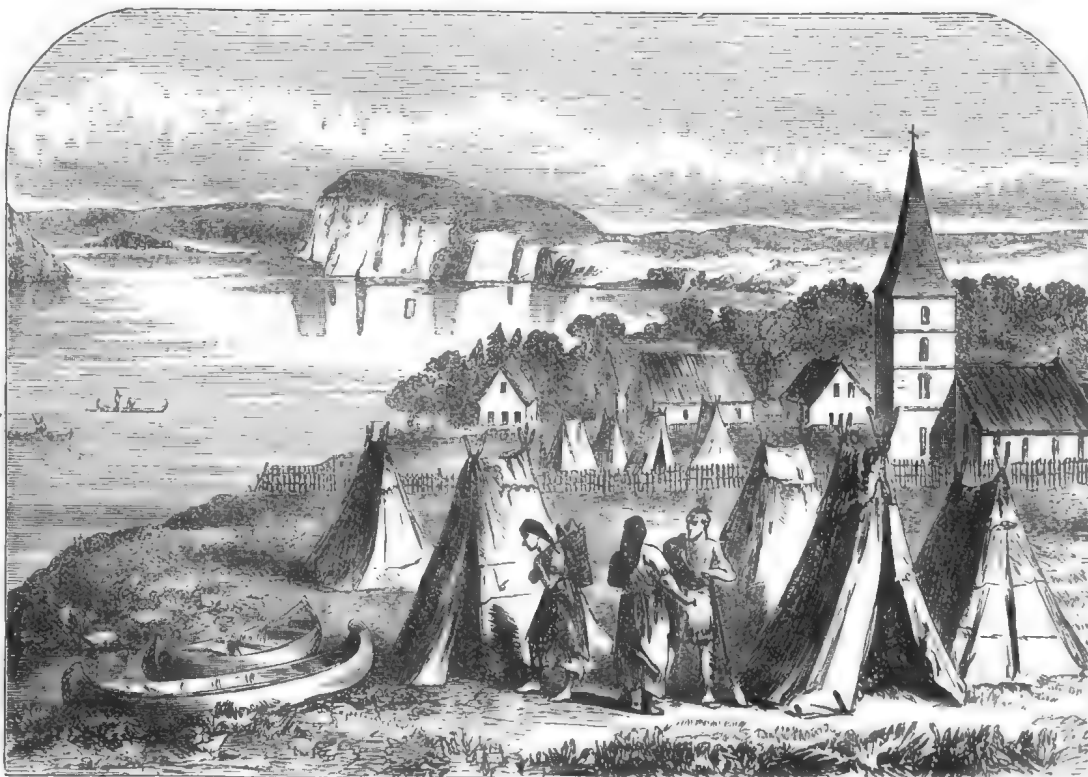


ADOWA, THE CAPITAL OF TIGRÉ, ABYSSINIA, AS IT APPEARED IN 1838.

"THE OTHER FORT SIMPSON."

IT seems from the recent GLEANER Examination that some of our friends, who show a wonderful amount of knowledge of the Missions, are familiar with the Fort Simpson near Metlakatla, but do not know "the other Fort Simpson" on the Mackenzie River, Diocese of Athabasca. So we reproduce a picture of the place which appeared in the GLEANER some years ago.

Fort Simpson is an important post of the Hudson's Bay Company, and was first visited by a missionary when Archdeacon Hunter made his first great northern journey in 1853. Mr. Kirkby was the first to reside there, and he built the church, school, and mission-house. Afterwards Fort Simpson became the head-quarters of Bishop Bompas, and from thence he made his long journeys, both before and after his consecration, to Great Slave Lake, Great Bear Lake, the Youcon River, Peace River, &c. The Revs. W. D. Reeve and W. Spendlove have also laboured at this Station. The Indians are of the Chipewyan nation.



FORT SIMPSON, MACKENZIE RIVER, DIOCESE OF ATHABASCA.

MISSIONARY ALMANACK.

F. M. 5th 12.40 a.m.
L. Qr. 13th .. 9.25 p.m.

March.

N. M. 19th .. 12.17 p.m.
F. Qr. 26th .. 1.35 p.m.

SIN AND ITS REMEDY.	
1 W	All have sinned, Ro. 8. 23. [their charge, Acts 7. 60.
2 T	<i>Volkner killed by N. Zealanders, 1865.</i> Lord, lay not this sin to
3 F	If we say that we have no sin we deceive ourselves, 1 John 1. 8.
4 S	Sin, when it is finished, bringeth forth death, Jas. 1. 15.
2nd in Lent. Be sure your sin will find you out, Nu. 32. 23.	
5 S	M. Ge. 37. 1-41. Mk. 6. 30. E. Ge. 28 or 32. Ro. 14. to 15. 8.
6 M	Sin lieth at the door, Gen. 4. 7. [and forgive, 2 Chr. 6. 24, 25.
7 T	<i>New C.M. House op. 1862.</i> If they pray in this house, hear Thou,
8 W	<i>1st Miss. sailed for Africa, 1804.</i> Commandeth all men everywhere
9 T	Not willing that any should perish, 2 Pe. 3. 9. [to repent, Ac. 17. 30.
10 F	The Lord hath laid on Him the iniquity of us all, Is. 53. 6.
11 S	<i>Bp. Sargent consec., 1877.</i> Testifying repentance toward God,
	[and faith toward our Lord Jesus Christ, Acts 20. 21.
12 S	3rd in Lent. How can I do this, and sin against God? Ge. 39. 9.
	M. Ge. 37. Mk. 10. 32. E. Ge. 39 or 40. 1 Co. 4. 18, & 5.
13 M	Let not sin reign in your mortal body, Ro. 6. 12.
14 T	<i>Fox and Noble sailed for India, 1841.</i> Then hath God also to the
	[Gentiles granted repentance unto life, Acts 11. 18.
15 W	<i>Bp. Burdon consec., 1874.</i> Preached that men sh. repent, Mk. 6. 12.
16 T	<i>Dahomian attack on Abeokuta, 1861.</i> There are the workers of
17 F	In Him is no sin, 1 John 3. 6. [iniquity fallen, Ps. 36. 12.
18 S	He hath made Him to be sin for us, 2 Co. 5. 21. [Gen. 4. 16.
19 S	4th in Lent. God hath found out the iniquity of thy servants,
	M. Ge. 42. Mk. 14. 27-33. E. Ge. 43 or 45. 1 Co. 11. 2-17.
20 M	<i>Bp. Moule's 1st Confirmation, 1881.</i> Joy in the presence of the
	[angels of God over one sinner that repenteth, Lu. 15. 10.
21 T	Father, I have sinned, Lu. 15. 18.
22 W	The Lord also hath put away thy sin, 2 Sa. 12. 13.
23 T	Ye were the servants of sin, Ro. 6. 17. [righteousness, Rom. 6. 19.
24 F	<i>Slave Trade abol., 1807.</i> Now yield your members servants to
25 S	<i>Annunc. V. M.</i> Thou shalt call His name Jesus, for He shall
	[save His people from their sins, Mat. 1. 21.
26 S	5th in Lent. He is the propitiation for our sins, 1 John 2. 2.
	M. Ex. 3. Lu. 2. 1-21. E. Ex. 3. or 6. 1-14. 1 Co. 15. 35.
27 M	And not for ours only, but also for the whole world, 1 Jo. 2. 2.
28 T	<i>J. Thomas d., 1870.</i> The sting of death is sin, but God giveth us the
29 W	He bare our sins, 1 Pe. 2. 24. [victory thro' Jesus Christ, 1 Co. 15. 56.
30 T	That He might redeem us from all iniquity, Tit. 2. 14.
31 F	<i>1st bapt. Fuh-Chow, 1861.</i> Repent and be baptized, every one of
	[you, Acts 2. 38.

THREE JUVENILE ASSOCIATIONS.

IT is wonderful what a Juvenile Association can do for the Church Missionary Society when it is worked by loving and zealous hearts. Let us give three instances.

1. A few years ago, the Rev. A. Baring-Gould moved from Torquay to Winchester. He at once started a Juvenile Association for the city, and year by year it has been growing ever since. In 1877, it raised £62; in 1878, £87; in 1879, £100; in 1880, £126.

2. Two years ago, a lady moved from Brighton to Bournemouth, and at once, with the concurrence of the Rev. P. F. Eliot, started a Juvenile Association in connection with Trinity Church. The first year it raised £60, and last year £162, besides various sums for the *Henry Wright* steamer.

3. Two years ago, a lady at *Eastbourne*, whose late husband, the Rev. J. G. Faithfull, was in former years the ardent supporter of the Society at Cheshunt and in East Herts generally, started a Juvenile Association. The first year it raised £107, and last year £171. It is right to say that about £20 used to be contributed by children before, mainly from Trinity Sunday-schools; but almost all the rest is new. We have just received last year's account, of which the following is a summary:—

	£	s.	d.
Collection after Sermon at St. Paul's	8	15	8
Do. three meetings	13	5	1
Holy Trinity Schools—Girls	£9	15	8
Infants	1	14	8
Boys	5	7	11
	16	17	10
Forty-four Missionary Boxes	70	18	2
Collected by Miss O'Malley	32	18	8
Sale of Work	42	0	0
	179	15	0
Expenses—Hire of Hall, Dissolving Views, Printing ...	8	8	6
	£171	6	6

These three are only specimens. There are many more in the country. Missionary Boxes alone raised for the Society last year more than £18,000; and a large proportion of these are held by children. Yet in how many parishes where the *GLEANER* is read is there no Juvenile Association at all? Is it not time they were started everywhere?—and not only started, but worked, prayerfully, cheerfully, patiently.

EPITOME OF MISSIONARY NEWS.

The C.M.S. Committee have received with much thankfulness several missionary service from men ready to go out at once or very shortly. (1) Rev. W. Latham and (2) Dr. H. M. Clark, whose offers have been mentioned. (3) The Rev. Robert P. Ashe, B.A., of St. John's College, bridge, Curate of St. Michael's, Liverpool. (4) The Rev. David J. S. H. Merton College, Oxford, Curate of West Ham, and son of the Rev. R. formerly C.M.S. missionary in N.W. America. (5) Mr. Arthur J. Shields of Jesus College, Cambridge, son of John Shields, Esq., of Durham, an valued friend of the Society. (6) Dr. George Chalmers, a graduate of burgh University, and a medical man at Monkwearmouth. (7) Mr. Ben Maimon, a converted Jew of Dalmatia, afterwards Hebrew Tutor in Hel College, Canada, and now a student at St. John's Divinity College, High Mr. Maimon's offer is a result of an appeal for Bagdad by the Rev. R. Mr. Latham has been appointed to Calcutta; Mr. Ashe to the Nyanza M and Dr. Chalmers to the Gaza Medical Mission.

The Rev. W. Walsh, Vicar of St. Matthew's, Old Kent Road, had suggested for the Bishopric of Sierra Leone; but to the great disappointment of all who are interested in West Africa, the C.M.S. Medical Board has bidden his going to that climate.

The Society has lost an old and valued friend by the death of C Caldwell, formerly Governor of Rupert's Land, and for many years a member of the Committee. He took a deep interest in the N.W. America Mission which grew up under his own eye. The late Rev. Luke Caldwell, a clergyman, was named after him.

On December 21st the Bishop of Calcutta held an ordination at Bonny when Mr. J. Treusch, C.M.S. Training Master at that station, was ordained, and also Mr. William Seetal and Mr. Nathaniel Rahim Baksh, N for pastorates at Lucknow and Allahabad respectively. At the same time Revs. D. Jeremy and Aman Masih Levi received priest's orders. The was preached by the Rev. H. M. M. Hackett, Vice-Principal of the Divinity College, Allahabad.

In October last, Bishop Stuart of Waispu admitted to deacon's two Maori lay readers, Manahi Te Aro and Nirai Runga, who had b Archdeacon W. L. Williams' Theological Class. At a meeting held wards, a sum of £600 was handed over by the Native Christians towards endowment for their support.

Bishop Crowther held an ordination at Bonny on December 18th, Mr. J. Boyle and Mr. J. D. Garrick, Native lay agents in the Niger Mission were admitted to deacon's orders, and the Rev. J. Buck, Native deacon, priest's orders. Mr. Boyle was the schoolmaster at Bonny who attended Madeira Conference last year. He read the Gospel on the occasion Archdeacon D. C. Crowther preached the sermon, on the words of xxiv. 48, "Ye are witnesses."

Bishop Moule visited Ningpo and its out-stations in October, and held firmations at several places, sixty-seven Chinese candidates being presented thirty-three of whom were at Kwon-ho-we, where the Rev. Sing Eng pastor. Bishop Scott of North China was present at some of the sessions. On October 13th and 14th a conference of the C.M.S. missionaries in Kiang was held.

On Dec. 18th, the Bishop of Lahore ordained Munshi Dina Nath as a teacher in the Lahore Divinity College. At the same time the Rev. A of Karachi, received priest's orders.

Bishop Speechly held his first ordination in the Diocese of Travancore and Cochin, on Dec. 18th, at Cottayam. The Rev. O. A. Neve and the Rev. Varkki John (Native) were admitted to priest's orders. The sermon was preached by the Rev. Oomen Mamen, on John xiii. 5, "I have given you an example, that ye should do as I have done to you."

On the 21st of December, the Rev. T. Ephraim, of the Society's Mission in the Mauritius, was admitted to priest's orders by Bishop Roy.

We are truly sorry that the Rev. T. Cameron Wilson, who went to India year ago on the special fund raised at Hampstead and elsewhere in memory of the Rev. H. Wright, has returned home under medical orders.

The Rev. S. Coles has come home on sick leave from Ceylon; and the Rev. T. Dowbiggin, J. T. Simmonds, and D. Wood, are also on the point of returning from that Mission on furlough.

We much regret to hear that the Rev. J. R. Wolfe has met with an accident on board the steamer which took him from Hong-Kong to Fuh-Chow. He had an awkward fall, and injured his leg; and on reaching Fuh-Chow December 15th, the doctor ordered him to remain in bed.

The *Diocesan Gazette* of Travancore and Cochin records in very warm terms the services of the Rev. W. J. Richards, who has just come home after years in the field. He has latterly been Principal of the Cambridge Divinity Institution, and Chairman of the Cottayam Press Committee, in office the Rev. A. F. Painter succeeds him; also Bishop's Chaplain. On leaving, an address was presented to him by the teachers and students of the Institution, in which they "bestowed praise upon his Malayalam nunciation."

The Santal Mission has been suffering through the illness of missionary The Rev. J. Tunbridge was sent away for some months invalided to Camund, and just as he was returning to his work his wife was taken ill and died. He has since been again ill, and been ordered home. The Rev. and Mrs. Cole are also coming home on furlough. The Rev. A. Stark and family were obliged, by repeated attacks of fever, to go to the hills for months, but are now at work again, taking the Godda station, instead of Taljhari, where the Revs. J. Brown and R. Elliott are labouring. The Rev. E. Drose and family were obliged by sickness to be absent from Bham for some months, and the Rev. A. W. Baumann has been in charge there.

The Editor of the *Girls' Own Paper* has presented to the Church Missionary Society a large parcel of housewives, &c., for the use of missionaries, making the readers of that periodical for one of its prize competitions.

Church Missionary Gleaner

THE
ONE-HUNDREDTH
NUMBER
APRIL 1882.

CIRCUMSPICE
LOOK AROUND



'Lift up your eyes, and look on the fields, for they are white already to harvest.'
'When He saw the multitudes, He was moved with compassion on them.'

RETROSPECT
LOOK BACK



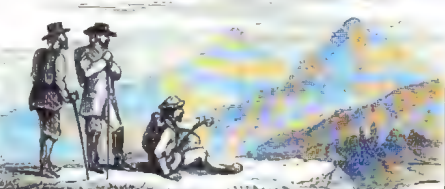
'Thou shalt remember all the way which the Lord thy God led thee.'
'I am not worthy of the least of all the mercies which Thou hast showed unto Thy servant.'

ASPECT
LOOK UP



'Lift up your eyes on high, and behold Who hath created these.'
'O our God! we have no might . . . but our eyes are upon Thee.'

PROSPECT
LOOK FORWARD



'Forgetting those things which are behind, and reaching forth unto those things which are before.'
'Looking for and hasting unto the coming of the day of God.'

LOOK AROUND

On the fair earth, which God made, and pronounced 'very good.'
On the 'dark places' of the earth, 'full of the habitations of cruelty.'
On the multitudes living without God and dying without hope.
On the heathen 'feeling after God,' and crying, 'Come over and help us.'
On the Missionaries, braving perils of all kinds, to respond to the cry.
On the Churches they have planted, bearing fruit to the glory of God.

LOOK BACK

At Christ in the midst of His disciples, saying, 'Go and preach the Gospel to every creature.'
At the long ages during which the Church neglected her Lord's command.
At the difficulties encountered at home and abroad by the first friends of Missions.
At the wonderful success nevertheless vouchsafed to them.
At your own past life, 'crowned with loving-kindness and tender mercies.'
At the little you have done for His cause, Who has done so much for you.

LOOK UP

For pardon for past neglect of the Lord's work.
For grace to take a more active and liberal share in it.
For more labourers to be sent into the harvest.
For God's 'fatherly hand ever to be over' the Missionaries, and His 'Holy Spirit ever to be with them.'
For an outpouring of quickening grace upon the unconverted heathen.
For an outpouring of edifying grace upon the Native Churches.
For guidance and blessing in every undertaking for the spread of the Gospel.

LOOK FORWARD

To the close of life, and what you will then regret—what you have done for Christ, or what you have left undone.
To the certain reward of even the 'cup of cold water' given in Christ's Name.
To the coming of the King to take the kingdom you have helped to establish.
To the earth as it shall be—'full of the knowledge of the Lord, as the waters cover the sea.'
To the joy of uniting with the great multitude 'of all nations and kindreds and people and tongues' in the 'everlasting song.'

The Past The Future
The Lord Hath Been Mindful Of Us He Will Bless Us

Psalm Cxv. 12

THE CHURCH MISSIONARY GLEANER.

APRIL, 1882.

OUR ONE HUNDREDTH NUMBER.



On the 1st of January, 1874, appeared the first number of the present CHURCH MISSIONARY GLEANER. There had been a *Gleaner* before, indeed; but it was a small magazine, and it had been dropped for three or four years. Eight years and four months have since been counted, making one hundred months; in which time, by the good hand of our God upon us, we have issued a thousand pictures and some fourteen hundred columns of letterpress for the sum of eight shillings and fourpence. The whole number of copies printed has exceeded three millions; and nearly £10,000 has been paid in cash by the public for numbers purchased. The Society's agencies are so numerous and varied that it is not possible to trace out the results of this particular agency; but we do know that there are missionaries now in the field who owed their missionary impulse, under God, to the GLEANER; and when we find that the average income of the Society is now £40,000 a year more than it was in 1873, we cannot doubt that the GLEANER has worked hand-in-hand with other instrumentalities in so extending and deepening interest in missionary work as to produce a result like that.

To signalise the appearance of the Hundredth Number, we devote this month to sketches and illustrations of the Society itself, its history and its work; and we trust that both pictures and letterpress will prove interesting and helpful. It will be seen that we give four extra pages, sixteen inside the wrapper instead of twelve; and as we are printing an edition many thousand copies larger than usual, we hope our friends will make some little effort to push the sale, and in this way obtain regular subscribers for the periodical.

But let us all remember that these agencies are but means to an end. Not for its own sake do we wish the GLEANER to flourish, nor even the Church Missionary Society; but that they may be used of God to help forward the accomplishment of His own gracious purposes to a lost world. May editor, and writers, and readers, and circulators, never aim at anything lower than that!

HOW THE MONEY IS RAISED.



NOT redeemed with corruptible things, as silver and gold. No, certainly not; and we all feel how helpless money is to work any spiritual result whatever. And yet, in the providence of God, the course of this world is so ordered that the good news of the redemption cannot be proclaimed to every creature under heaven without money. It is one of the happy features of the Church Missionary Society that its organisation gives all ranks and classes, and ages, in every corner of the land, the opportunity of joining in the work by providing some little fragment of the great sum needed. Let us see how this is done, and the result in the year 1881.

The number of parishes in England and Wales may be taken as a little over 15,000. From just one-third of these the Society received support, in one form or another, in the year 1881. Thus—

2,040	parishes had sermons and meetings for the Society.
2,210	“ “ sermons, but no meetings.
331	“ “ meetings, but no sermons.
794	“ “ neither sermons nor meetings, but remitted contributions from other sources.

Total 5,375

During the year, 150 new parishes were gained, and 43 which had previously supported the Society failed to do so, making a nett

gain of 107. About two-thirds of the whole number are more or less regularly organised as Associations, with Treasurer, Secretary, &c. Of these Associations there are 3,663; and of these, 2,669 are affiliated as branches of larger Auxiliaries, and remit their contributions through them, while the remainder, 994, remit direct to Salisbury Square. Of the larger aggregations—more often called Auxiliaries—there are some 100. Some of these comprise the area of an old parish with its districts, as Islington and Paddington; some are Town Associations, as Birmingham and Sheffield; a few are much larger, as “Norfolk and Norwich” and “East Kent.”

The total number of sermons known to have been preached for the Society in 1881 was 7,866; and of meetings held, 2,210. These figures, however, are rather short, owing to the returns from two districts being imperfect; besides which it is certain that many parochial meetings take place without being officially noted. We may therefore safely say that the sermons exceed 7,500 and the meetings 3,000. Of the sermons, about 2,000 were preached by regular agents of the Society, i.e., Missionaries at home and Association Secretaries, leaving more than 5,500 which were preached by volunteers, the clerical friends of the Society generally.

The counties of England differ very much in the interest of the clergy and people take in the Society's work, as judged by the number of sermons and meetings. Of the sermons, 901 belong to Yorkshire, 566 to Lancashire, 343 to Kent, 278 to Norfolk, 266 to Surrey, 265 to Middlesex, 253 to Hants, 250 to Durham, 231 to Somerset, 225 to Lincolnshire, and so on down to 21 to Monmouthshire and 23 for Rutland. Of the meetings, 1,100 belong to Yorkshire, 160 to Middlesex, 157 to Kent, 138 to Surrey, 128 to Norfolk, 126 to Lancashire, 116 to Hants, 106 to Somerset, 99 to Durham, and so on to 8 for Monmouth and 1 for Rutland. Taking the whole number of churches in a county, comparing with it the number supporting the Society, the proportions are different. Only in Lancashire, Cheshire, and Leicestersham do more than one-half the churches send contributions, viz., in Lancashire, 870 out of 706; in Cheshire, 112 out of 216; in Durham, 162 out of 269—or sixty per cent., the least of all. Yorkshire is very near the half, 571 out of 1,100, and so is Northumberland, 90 out of 184.

With regard to the average amount per sermon, Middlesex stands alone, its returns per sermon averaging £17 3s. Sussex stands next, though with only £8 5s. 7d. Then Surrey with £7 10s. 8d.; Westmoreland, £7; Channel Islands, £6 1s. Bristol (which is always reckoned as a separate county in C.M.S. accounts), £6 9s. 11d.; Kent, £5 17s. 5d.; Lancashire, £5 10s. 4d.; Warwick, £5 5s. 6d. The average for the whole of England and Wales is only £4 12s. The only other counties above the average are Cheshire, Devon, and Stafford.

An analysis has been made of the sources of the Society's income, so far as it comes through Associations—i.e., excluding Legacies, Benefactions, Subscriptions, &c., paid direct to Salisbury Square. The result is as follows:—Sermons, £34,400; Meetings, £9,261; Donations, £9,844; Annual Subscriptions, £35,237; Missionary Boxes, £18,184. The remainder, about £32,000, is made up of “collections” (i.e., by individuals, in churches—and not by boxes), sales of work, &c., and a considerable amount not properly specified in the accounts received from the Associations, part of which ought no doubt to belong to the five heads above mentioned. Roughly speaking, it may be said that one-fourth of the Association funds come from sermons. Now this proportion ought to be a great deal less. In a parish well worked for the Society, with its quarterly meetings, boxes, cards, juvenile and Sunday-school organisations,

working-parties, &c., &c., as well as the ordinary subscriptions and donations, the total amount raised is often six, seven, eight, or ten times that raised by the sermons; that is to say, the sermons *ought* to give a much smaller proportion than one-fourth. Yet in Cheshire, Stafford, Salop, Westmoreland, Monmouth, and in South Wales, the sermons give one-third or more of the whole; and in Middlesex they give 31 per cent.

Comparing the income raised in the various counties with their population, we arrive at very interesting results. Westmoreland sends much the largest contribution, 88s. 1d. for every 100 souls. Herts and Sussex come next, 26s. 7½d. and 24s. 8½d. respectively; and then Gloucester, Hunts, and Somerset, each a little over 20s. Of those under £1 per 100, Rutland stands first, 19s. 7½d.; then Norfolk, 17s. 10d.; Kent, 17s. 8d.; Dorset, 16s. 11d.; Suffolk, Cambridge, and Hants, between 15s. and 16s. each. These, it will be seen, include the three counties that have the smallest population in England—Rutland, Hunts, Westmoreland; and evidently the efforts of a few friends in them have lifted up the percentage. Herts is a well-known C.M.S. county. Sussex, Gloucester, and Somerset, owe their position to such places as Brighton, Cheltenham, Bristol, and Bath. It is noteworthy that Norfolk should stand next after these, even before Kent, which has Blackheath, Tunbridge Wells, &c., to swell its figures. Dorset is unexpectedly good, owing to the good work of a few friends in what they themselves regard as a not very fruitful district. But it is surprising altogether to find these agricultural counties in the forefront, and such others as Berks, Hereford, Oxon, following next, while the great centres of population come far behind. That such strongholds of the Society as Lancashire and Durham should only give about 7s. per 100 each, considerably less than half the proportion of Cambridgeshire or Dorset, is contrary to all expectation; and scarcely less so, that Middlesex and Yorkshire, with 10s. 2d. and 9s. 11d., should be only half of Gloucester, Hunts, or Somerset. And why should Stafford give only 4s. 3d.? Evidently the immense growth of the population of late years has baffled the best efforts to keep up with it.

It is interesting also to notice the relative *progress* of the counties during the last thirty years. In that period the gross income of the Society from all sources has just doubled itself; but the most rapid rate of increase has been in Legacies and large Benefactions, and the rate of increase in the returns from local Associations has been 78 per cent. The question now is, Which counties show a rate of progress higher, and which a rate lower, than this general rate of 78 per cent.?

Of the forty-one counties (Bristol being again taken as a separate county), only sixteen exceed the average rate of increase; one equals it; twenty have a lower rate; three (Cornwall, Rutland, Wilts), have not increased at all; and two (Monmouth and Worcester), have actually given less now than they did thirty years ago. The first of all is again Westmoreland, with an increase of no less than 209 per cent. Kent is close behind, with 205 per cent. Then come Northumberland, 181 per cent.; Durham, 177 per cent.; Herts, 171 per cent.; and then, after a long interval, Cumberland, 135 per cent., and Norfolk, 134 per cent. The two metropolitan counties of Middlesex and Surrey, together with Devonshire and Notts, follow; and then Bedfordshire, Hants, Sussex, the only others that have doubled their contributions in the twenty-nine years. Hereford and Derby are the remaining two that have exceeded the general rate; and Lancashire is the one that has just kept abreast of it. But the increase in Ireland far exceeds that of any part of England, being no less than 360 per cent., viz., from £1,659 in 1850-51 to £5,996 in 1880-81. It should, however, be added that the whole of this was gained in the first decade; and that in the last few years, the Hibernian Auxiliary has been engaged in recovering the ground lost at the time of the Disestablishment.

It is quite certain that much more can be done for the Church Missionary Society by its own friends. If not one new parish ever contributed, if not one which now contributes in a half-hearted way ever moved an inch forward, still the increase might be great in those where the Society is heartily supported. Even of these, only a small proportion are really worked as they might be. Without any undue pressure, and without any interference with other causes needing help, many a parish might, by simply setting on foot fresh agencies, double its returns in a single year. Is it not worth trying?

SOME OF THE FOUNDERS AND EARLY FRIENDS OF THE SOCIETY.



IN the next page of this number are portraits of twenty of the leading men in the Society's ranks in the first few years of its existence. A brief notice of them, and of some who worked with them, will not be unacceptable.

In the *first line* across the top of the page, we see the four men who, before any others, merit the title of Founders of the Society. JOHN VENN, Rector of Clapham, son of the great Henry Venn of Huddersfield, and father of Henry Venn, the Hon. Secretary in after years, was in the Chair at the inaugural meeting on April 12th, 1799, and signed the Committee's letter to the Archbishop of Canterbury. A very curious illustration of the estimation in which Evangelical clergymen were then held is given by his son Henry. A relative of the then Bishop of London was going from Fulham Palace to visit Mr. Venn at Clapham. The Bishop's carriage must on no account be seen to draw up at Mr. Venn's door, so it set down the lady at a public-house near, whence she was fetched to the Rectory by young Henry himself!

THOMAS SCOTT, the author of the well-known Commentary—which has done a noble work, although now in some respects out of date—was Secretary of the Society for the first three years, and preached the first Annual Sermon on May 26th, 1801. Some of his sayings have often been quoted. One was, "I wish to do what I can; I have no money to give, and I cannot become a missionary; but I can labour, and I have a little influence." Again: "It is our duty to go forward, expecting that our difficulties will be removed in proportion as it is necessary that they should." Again: "Those who most pray for us are our best benefactors."

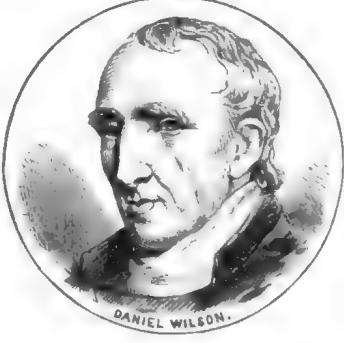
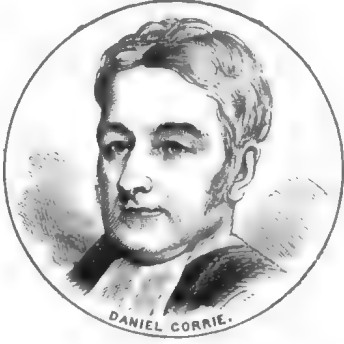
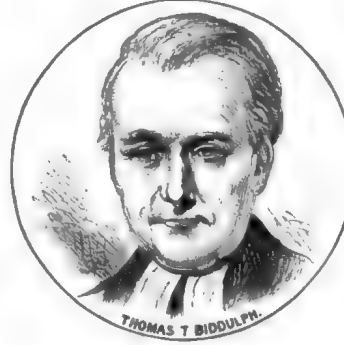
CHARLES SIMEON, of Cambridge, who, by his work among University men, and by his purchases of the patronage of important livings, did perhaps more for spiritual religion in England than any other man of his age, was less identified with the Society than some others, and not being in London, was not a member of the original Committee. But the movement which resulted in the formation of the Society owed its first impulse to a paper read by him before the Eclectic Society three years before, on Feb. 8th, 1796, and in 1802 he preached the second Annual Sermon.

JOSIAH PRATT succeeded Scott as Secretary in 1802, and continued in office twenty-two years. Under his vigorous administration the first ninety missionaries were sent forth; Missions were begun in West Africa, the Levant, India (North, South, and West), Ceylon, New Zealand, and North-West America; and the income multiplied just a hundred-fold, rising from £370 to £37,000.

The *second row* of portraits shows us four other of the earliest and most active clerical friends of the Society, viz., JOHN NEWTON, once a slave-dealer, then a faithful minister of Christ and author of "How sweet the name of Jesus sounds" and other favourite hymns, and a member of the original Committee; RICHARD CECIL, of St. John's, Bedford Row, the leading evangelical preacher of the day, who delivered the third Annual Sermon; T. T. BIDDULPH, of Bristol, who preached the fourth Annual Sermon, and afterwards founded the first great Branch Association in that city; and BASIL WOODD, an active member of the original Committee, and the first clergyman to make a church collection for the Society, in his church, Bentineck Chapel, Paddington.

The *third row* brings before us some of the Society's leading lay friends. WILLIAM WILBERFORCE took the deepest interest in the cause from the first, and his influence in Parliament and in high quarters generally proved of essential service; and the Society on its part crowned the great work of his life in the abolition of the Slave Trade by taking charge of the rescued slaves. HENRY THORNTON, M.P., of Clapham, was the first Treasurer, and held that office sixteen years, until his death. JOHN BACON, R.A., the famous sculptor, was one of the original Committee, and a man of singular piety. ZACHARY MACAULAY had been governor of Sierra Leone, and on his return to England in 1801, he at once joined the Committee, and was for many years a leading member. He also wielded an important influence as editor of the *Christian Observer*. The great Lord Macaulay was his son.

In the *fourth row* we find four eminent men who may be called foreign



SOME OF THE FOUNDERS AND EARLY FRIENDS OF THE CHURCH MISSIONARY SOCIETY.

friends. The first three were East Indian chaplains. HENRY MARTYN, whose name is universally accorded the first place in the ranks of English missionaries, was Senior Wrangler, and curate to Mr. Simeon at Cambridge. He offered himself to the Society at a time when an avowed missionary was not permitted to land in British India, and his friends advised him to accept a chaplaincy there instead. But he was a member of the first C.M.S. Corresponding Committee at Calcutta. So was DANIEL CORRIE, the real founder of C.M.S. work in North India, under whose auspices the first Mission was begun at Agra by Martyn's convert, Abdul Masih. He afterwards became the first Bishop of Madras. CLAUDIUS BUCHANAN, another Calcutta chaplain, was the first to advocate, in a pamphlet written at the Society's request, the establishment of the English Episcopate in India; also to evoke sympathy for the ancient Christian Churches of the East, which led on to the Mediterranean and Travancore Missions. He preached the tenth Annual Sermon. SAMUEL MARSDEN was for forty-five years a chaplain in New South Wales, and is justly termed the Apostle of New Zealand. He persuaded the Society to send out men to venture among the dreaded cannibals; he took them there himself; he preached the first Christian sermon there, on Christmas Day, 1814; and he made the voyage thither six times, to direct and encourage the missionaries.

In the lowest row we see four most valuable and influential labourers, who come on the scene a little later in time. ADMIRAL LORD GAMBIER, indeed, was a Governor from the first, but it was not till 1811 that he became the first President. EDWARD BICKERSTETH was Secretary from 1815 to 1830, first with Pratt and then in succession to him. No man did more, both by praying and by working, for the Society's cause. He went to Africa and established the Sierra Leone Mission. He trained many of the earlier missionaries, who resided in his house as students. He travelled all over England founding local Associations. And at the Jubilee Meeting in 1848 he delivered his last great missionary speech. DANIEL WILSON, the elder, was an early member of the Committee, and, as Cecil's successor at St. John's, Bedford Row, where most of the leading Christian laymen in London then attended, he exercised important influence. He became Vicar of Islington, which parish from that time to this has been a centre of C.M.S. interest. And as Bishop of Calcutta he did a noble work for the spread of the Gospel in India. His is the only name that appears twice on the list of preachers of the Annual Sermon, in 1817 and 1846, the first time as presbyter, the second time as Bishop. Lastly, THOMAS FOWELL BUXTON, upon whom fell the mantle of Wilberforce, and who followed up the abolition of the *Slave Trade* by obtaining the abolition of *Slavery* after many years' struggle, was a warm supporter of the Society, especially in its West African work; as his son and grandson, the late and the present Baronet, and many other members of his family, have been ever since.

We wish we could also have given portraits of others: of W. Goode, at whose church, St. Ann's, Blackfriars, the first sixteen Annual Sermons were preached; of Legh Richmond, author of the *Dairyman's Daughter*, who preached the ninth Annual Sermon; of Charles Grant, father and son, and James Stephen, father and son, who used their official and political influence for the cause, and were constantly consulted by successive Secretaries; of Bishop Eyder, of Lichfield, the first Bishop to patronise the Society; of William Jowett, the first University graduate to go out as an actual missionary, the founder of the Mediterranean Mission, and afterwards Secretary of the Society; not to speak of many less known clergymen and laymen. But their record is on high, and their works do follow them.

OUR TREASURER.



URING the eighty-three years of the Society's existence, it has only had two Presidents and three Treasurers, and in the case of the latter, the three periods of service cover the whole of the eighty-three years. The first was Henry Thornton, whose name occurs in the preceding article, on the Society's Founders and Early Friends. On his death, in 1815, his nephew, John Thornton, was appointed, who held the office for forty-six years. He died in 1861, and was succeeded by the present Treasurer, Captain the Hon. Francis Maude, R.N.

Captain Maude is in his eighty-fourth year, although his quick and elastic step is that of a man twenty or thirty years younger. He was the youngest son of the first Viscount Hawarden, and was born in 1798. There can scarcely be another man in England who can boast that his grandfather was born in the reign of Charles II., more than 200 years ago; or that there are now living 450 descendants of his father, that is to say, his own family and those of his brothers and sisters and their children, besides 110 who are dead! The genealogy has been printed, and a very remarkable document it is. Captain Maude well says, "Dr. Colenso affirms that since Moses and Aaron were only the fourth generation from the time of Jacob going into Egypt, the Israelites only increased at the rate of four generations during their sojourn there, and therefore an army of 600,000 fighting men was an impossibility. So, as I am only the second generation from Charles II., therefore this nation has only increased at the rate of two generations, and one-half of those present at a recent large dinner-party were amongst the impossibilities—were, in fact, myths!"



CAPTAIN THE HON. FRANCIS MAUDE, R.N.,
Treasurer of the Church Missionary Society.

Francis Maude entered the Royal Naval College in 1811, and went to sea in 1814. He had, however, been afloat before that, for when only eight years old, in 1806, the year after Trafalgar, he was three months with his brother-in-law, Lord W. Stuart, in H.M.S. *Lavinia* off the coast of Spain. Another reminiscence he sent only two years ago (June 30th, 1880) to the Editor of the GLEANER:—"This day sixty-five years ago, June 30th, 1815, I sailed (it was long before steam was invented) from Spithead for India with three sets of despatches—Bonaparte's escape from Elba, the Battle of Waterloo, and the Peace."

Captain Maude has nearly completed half a century of service for the Church Missionary Society. He became a member of the Committee in 1839; and after his appointment to the Treasurership in 1861, he for many years acted as Chairman. The Society has had no stauncher supporter—no truer friend.

THE SOCIETY: ITS ORIGIN AND GROWTH.

A CONVERSATION.

BY THE REV. HENRY SUTTON.



HENRY.—So you are going to have a meeting for the Church Missionary Society, are you? Well, I know you are very fond of that Society. I believe you think the letters C.M.S. the best in all the alphabet. I wonder why.

Mr. Story.—Well, you see, I like the work the C.M.S. does, and the way in which it does it. I approve both of its principles and practice. I often think its history a wonderful illustration of our Lord's assertion, "If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Be thou removed into the depths of the sea, and it shall be done."

John.—Indeed! how so? I should like to know a little more about it. Who started it, and when did they start it? What made them think of it?

Mr. Story.—That's rather a string of questions, but I'll do my best to give you a clear and short answer to each. You have often heard of John Venn, Rector of Clapham. He lived from 1759 to July, 1813, and was the friend of many good and famous men, amongst them being Richard Cecil, the eloquent Incumbent of St. John's, Bedford Row; Thomas Scott, once a sceptic, afterwards a zealous clergyman, author of the valuable Commentary on the Bible; William Wilberforce, who devoted his life and talents to the liberation of slaves, and doing away with the slave trade; Henry Thornton, the well-known banker, who set an example of liberal giving, at that time rare indeed; besides others. These were the men who started the C.M.S.

John.—When?

Mr. Story.—Well, the first meeting was held at the Castle and Falcon, Aldersgate Street, on Monday, April 12, 1799.

John.—What made them think of it?

Mr. Story.—I suppose that most of these good men must have often wished to do something for the heathen; but what seems to have brought matters to a head was a paper read by Mr. John Venn, at a meeting of what was called the Eclectic Society, on March 18, 1799. Its subject was, "What methods can we use more effectually to promote the knowledge of the Gospel amongst the heathen?" Fourteen members were present. Mr. Venn opened by insisting on the duty of doing something for the conversion of the heathen, and then went on to give reasons why the clergy could not join the London Missionary Society, which had been founded four years before.

John.—Do you know what those reasons were?

Mr. Story.—Well, the report of the meeting is very meagre, but no doubt the main reason was that the London Missionary Society was not formed as a Church of England Society. Mr. Venn was a good Churchman, though not High Church. He believed that our Church system is in full accord with Apostolic teaching and practice. He wished the Gospel to be carried to the heathen by those who can heartily subscribe to the Thirty-nine Articles, who approve of both the doctrine and discipline of our Church.

John.—But had the Church of England no Missionary Society at that time? I always thought that the S.P.G. and S.P.C.K. did missionary work long before the end of the last century.

Mr. Story.—The best answer to that question is to be found in the second resolution passed at the first meeting of the C.M.S., which, as I have already told you, took place on April 12, 1799. It runs thus:—"That as it appears from the printed Reports of the Societies for Propagating the Gospel and for Promoting Christian Knowledge that those respectable Societies confine their labours to the British Plantations in America and to the West Indies,* there seems to be still wanting in the Established Church a Society for sending Missions to the Continent of Africa or the other parts of the heathen world."

John.—You said when we began this conversation that you liked the principles of the C.M.S. I often hear that sort of thing. I wish you'd tell me what they are, and how they came to be what they are.

Mr. Story.—In his paper the Rev. John Venn laid down these principles as those which ought always to be kept in view. (1) Whatever success is expected must be expected entirely through the influence of the Spirit of God. His agency must enlarge the hearts of Christians. His providential guidance must lead the way and open the door. God's providence must be followed, not anticipated. (2) All success will depend upon the kind of men employed. They must be men of the apostolic spirit, such as Brainerd, men not careful about the things of this world. (3) It is far better to commence a Mission on a small scale, and let it grow according to circumstances, than to make great attempts at first. He added, "One important point to be considered respects the general character of the Mission. It ought to be founded on the Church principle,

* The only exception was the Danish Mission at Tranquebar, then under the care of S.P.C.K.

not the High Church principle." Just as the flower depends on the root planted, so does a Society on the principles laid down by its founders. Thank God, the C.M.S. has always been carried into accordance with the principles enunciated by Mr. J. Venn.

John.—Well, all that he said seems very reasonable, and in accordance with what we read in the Bible.

Mr. Story.—It was the Holy Ghost who said, "Separate me Baal and Saul for the work to which I have called them." It was "the Holy Spirit" who opened the heart of Lydia that she attended unto the things said by Paul. The apostles did not come to Europe till they had a call—"Come over and help us"—and then they assuredly gathered round the Lord had called them for to preach the Gospel unto them.

John.—I suppose that in these days we may consider the opportunities for doing the Lord's work as a call from the Holy Spirit. I should like to know how the principles thus laid down were carried out in practice.

Mr. Story.—It was not without difficulty, you may be sure. The fourteen good men and true who heard Mr. Venn's address were not all ready to take immediate action; and the inaugural meeting of the Society, on April 12, consisted of only sixteen clergymen, and laymen. What a contrast to our meetings now! Now we can find room for those who come. We are obliged to limit the number of tickets. Clergymen from every part of England—we might almost say from all parts of the world—are on our platform. Archbishops, bishops, deans, and other dignitaries come as speakers or hearers. So crowded was the platform last May, that one bishop stood for a long time on the stairs leading up to it. Laymen of the highest standing, judges, M.P.'s, are present as speakers or hearers. Verbatim reports are taken of all the speeches. These are read in remote country parish far-off lands, by those who help forward the work by their contributions; by those who have given their own lives to the work. Yet never there a more important meeting than this of April 12, 1799.

John.—I quite agree with you. But men of the world would have thought it a very poor business, and indeed it did seem rather a poor project. Were there no Bishops or other great men to give the work a good start?

Mr. Story.—Not a Bishop, nor a Church dignitary of any sort. At the meeting in 1799 the first Committee was appointed, viz.:—Rev. Abdy, Curate and Lecturer; Rev. R. Cecil, Minister of a Proprietary Chapel; Rev. E. Cuthbert, ditto; Rev. J. Davies, a Lecturer; Rev. W. Foster, a Curate and Lecturer; Rev. W. Goode, a City Rector; Rev. Newton, ditto; Rev. G. Patrick, a Curate; Rev. Dr. Peers, a sub-Rector; Rev. Josiah Pratt, a Curate and Lecturer; Rev. Thomas, Minister of a Proprietary Chapel; Rev. John Venn, a suburban Rector; Rev. Basil Woodd, Minister of a Proprietary Chapel.

John.—Were those thirteen clergymen all?

Mr. Story.—Except some laymen, whose names I'll tell you directly. Even of these, two had soon to resign through ill-health, Mr. Cecil, Mr. Patrick, and they were replaced by Rev. S. Crowther and H. G. Watkins, two City Incumbents.

John.—Samuel Crowther! Why, he's the black Bishop, isn't he?

Mr. Story.—Yes; the Bishop of the Niger's name is Samuel Crowther. But, of course, the name is English, and he got it from this good old man, who was so soon elected a member of the Committee.

John.—I should like to know about the laymen.

Mr. Story.—Of them there were eleven:—John Bacon, R.A., a great sculptor; John Brasier, merchant; W. Cardale, solicitor; N. Downer, merchant; Charles Elliott, in business; John Jowett, in business; F. Ambrose Martin, banker; John Pearson, surgeon; Henry T. F. Ambrose, merchant; Edward Venn, in business; William Wilson, in business. None of them, except the sculptor Bacon, men of special note. The names of men of great celebrity in the Metropolitan Cathedrals: to Lord Chichester in Westminster Abbey; to Dr. Johnson, in St. Paul's; to Henry Addington in Eton College; to Judge Blackstone, in All Souls', Oxford; but he owed his will a plain tablet for his own grave, with this inscription:—

WHAT I WAS AS AN ARTIST
SEEMED TO ME OF SOME IMPORTANCE
WHILE I LIVED;

BUT

WHAT I REALLY WAS AS A BELIEVER IN JESUS CHRIST
IS THE ONLY THING OF IMPORTANCE TO ME
NOW.

John.—Ah! that was a right sort of man. I don't so much wonder at the success of the C.M.S. if men of such a spirit started it. But what was the Committee do when it was formed?

Mr. Story.—I think we must put off that subject till to-morrow.

John.—There are two young fellows in my office—Wilson and W. who never will come near a missionary meeting, and rather laugh at the idea of it. I should like them to hear what you have to say about the history of the C.M.S.

Mr. Story.—Bring them here by all means. If I invited them to tea do you think they would come?

John.—I'm sure they would, gladly.

(Next Wednesday the three came to the Rectory. After tea John at once began to speak about the C.M.S.)

John.—Now, Mr. Story, I wish you would tell us something about the C.M.S. My friends here don't much believe in Foreign Missions.

Wilson.—Oh, it's too bad to say that. The fact is, I've never thought much about the matter, and I confess I think missionary sermons and missionary meetings generally dull affairs. The preachers seldom tell one much about the work, only exhort us to give without showing much cause why we should give.

Ward.—Well, I'm bound to say that I don't like Missions to the heathen. I see plenty of heathen here, and till they are converted it seems absurd to go abroad.

Mr. Story.—I wonder how it would have been with England if your ideas had always prevailed? But, of course, as you don't care about converting the heathen abroad, you are very active about converting the heathen at home?

Wilson.—Ah, as to that, I'm afraid neither Ward nor I do much. John, here, does help in the Sunday-school, the night-school, the special services, and I don't know what, but we—well, the least said soonest mended.

John.—Any way, Mr. Story, I wish you would tell us how the Society began its work. I have already told my friends what you told me.

Mr. Story.—If you young men won't think it tedious I will answer that question by reading you a few sentences from the first

"Report of the Committee delivered to the Annual Meeting held May 26th, 1801, at the New London Tavern, Cheapside."

"Information and knowledge in the members of the Committee being absolutely essential to the wise discharge of the trust reposed in them, their first step has been to procure those publications which relate to the history of Missions, which point out the difficulties encountered, or display the success obtained, in the various attempts made to propagate the Christian faith; or which describe the nature of the country in which Missions may be established, and the religions, prejudices, and customs of their inhabitants. By the increase of books of this kind a valuable Missionary Library will be formed."

John.—So that was the beginning of that big Library I saw in the C. M. House, Salisbury Square, last time I was in London?

Mr. Story.—Yes; but this was not all. To get information was one thing; but they wanted to stir men up to active co-operation. The Report goes on to say—

"Their next object has been to engage the attention, prayers, and co-operation of a number of fellow-labourers in their important work. For this purpose they have opened a correspondence with a very considerable number of pious clergymen in almost every part of this kingdom. From these they hope to receive advice and assistance, and by these they trust that proper persons will be recommended as missionaries, men who have lived under the eye of their pastors in Christian sobriety and vigilance, and approved themselves as faithful disciples of Jesus Christ."

Ward.—At any rate, whether the work was worth doing or not, the Committee showed good sense in the way they set about it.

Mr. Story.—Don't you think God the Holy Ghost must have guided them? Why should they have cared to enter upon such work? What worldly end had they to gain? Now the work is a big work, and it is in some degree fashionable. Not so then. Who inspired them with quiet wisdom? Who gave the spirit of patient waiting? Who enabled them to form sensible plans? Surely we may see God's hand in all.

Wilson.—I have always been rather sceptical about special providence, but I like to see how a big thing grows from a small beginning, and I should like to hear more.

Mr. Story.—They next point out the need of knowing the language, if missionaries are to do much good. They saw the importance of the press, and determined to print in different languages parts of the Scriptures, and tracts conveying in a popular way the rudiments of Christian knowledge; and they began with Susoo, an African language not as yet written.

Ward.—But I should like to hear how the Society began direct missionary work. When were the first missionaries sent out? Where did they go?

Mr. Story.—It was not easy to know where to begin. I look back with wonder to those first reports. A Committee with hardly any money, no men, and at first no place to send them to, if they had both men and money! What could it do? It could but go on step by step, following God's guidance.

Wilson.—God's guidance? How?

Mr. Story.—You'll soon see what I mean. Think of the world as it was then. India belonged to England, but the East India Company would have no missionaries in India. New Zealand was a land of cannibals. The Mission determined on in 1809 could not be commenced till 1814. Three lay agents were sent out in the former year, but no ship dare land them, for the crew of the ship *Boyd* had just been murdered in revenge

for wrongs done to the chiefs by the master of the vessel. China was shut, for in China the foreigner was hated. Of Africa how little then was known! Krapf and Rebmann had not yet startled geographers by news of snow-clad mountains in that land of the burning sun. Grant and Speke, Livingstone and Stanley, had not yet taught the world that in Africa there are to be found dense populations, where ignorant geographers asserted all was a barren waste. Only ten years before the Society was founded had Alexander Mackenzie, a clerk in the North-West Fur Company, explored the river which now bears his name, and so gained some acquaintance with the remoter parts of North-West America. Japan, of course, was absolutely closed against the foreigner.

Wilson.—Doesn't all that make against your notion that God's providence was leading the way?

Mr. Story.—Wait a minute. There was one place to which attention at this time had been specially drawn. The efforts of Wilberforce to stop the slave trade had drawn attention to the West Coast of Africa. The Sierra Leone Company had published a Report in 1794, giving an interesting "Account of the Native Africans in the Neighbourhood of Sierra Leone." The Committee thought that amongst these tribes it would be well to begin the work. Accordingly, in 1804, Messrs. Renner and Hartwig went forth to labour amongst a tribe called the Susoos, the same people whose language the Committee had been working upon. Afterwards a Mission was begun amongst the Bulloms. But both these had to be given up, owing to the hostility of the slave-dealers, by whom some of the Mission buildings were burnt down.

Wilson.—Then, after all, it does not seem as if God had opened the way.

Mr. Story.—Yes, it does; for the missionaries were thus led to concentrate their efforts upon Sierra Leone, where great numbers of the slaves rescued by British ships were gathered together. There the missionaries had British protection. There they had liberated slaves from a vast variety of tribes. There they began a work which has resulted in blessing, not only to the people of Sierra Leone, but to tribes in remote regions of Africa.

John.—But you must tell us how the money was got.

Mr. Story.—At first it was little enough. The early balance-sheets are rather amusing. And yet they showed what I wish we could always show now, a balance on the right side. More was got than was spent. But I find that in the sixth year the balance was pretty low. However, year by year there was a steady increase up to the year 1813, when the total income amounted to £3,046. In 1814 the income was £10,793.

John.—What a jump! How do you account for such a sudden rise?

Mr. Story.—The year 1813 was a remarkable year in the history of Missions. In that year news came to England of the death of Henry Martyn. No man ever did more to rouse enthusiasm for Missions than did he by his self-denying life and martyr's death.

Ward.—Martyr's death! How was he a martyr?

Mr. Story.—He fell a victim to his intense labours, which had greatly weakened a naturally feeble frame; but the final touch was given by the long journey through Persia and Armenia; and when he lay down to die by the roadside none could regard him as less than a martyr. But not only did his death awaken attention to Missions and quicken zeal. In the same year the Rev. John Venn was called to his rest. But more important than all in that year, vigorous efforts were made to remove the restrictions which had hitherto prevented the free access of Christian missionaries to the heathen millions of India.

John.—You don't mean to say that missionaries were not allowed there before that time?

Mr. Story.—They were not at that time. For many years the East India Company had excluded them jealously. The few who were there were obliged to keep in Danish territory. But in 1813 no less than 837 petitions were presented in the House of Commons in favour of the introduction of Christianity into India. Lord Castlereagh introduced resolutions in accordance with these petitions, and spite of fierce opposition, they were affirmed by a majority of 53.

Ward.—I don't see how that bears on the large increase in the Society's funds.

Mr. Story.—Ah! how God works. When He gives opportunity, He gives men power to take advantage of it. Whilst the death of Martyn had stirred men's hearts, and the open door in India was causing many to think what could be done there, a new plan for getting money had been devised, just when needed. The Society, though in 1813 it had only three stations and six missionaries, yet had got into debt to the amount of £3,000. How could it face the future? How could it enter into the open door in India? Not by sitting still, but by prayerful effort. And it was in this year that our system of Associations was commenced.

John.—What do you mean by an Association?

Mr. Story.—Well, the word in some degree explains itself. A number of persons band themselves together to promote the interests of the C.M.S., and thus form an Association. A properly constituted Association has a Committee, President, Secretary, and Treasurer. Up to 1813, nearly all

(Continued on page 46.)

OUR PRESIDENT.



THE Church Missionary Society began its career without a President. It was resolved at the very first meeting to ask William Wilberforce to accept the office; but he preferred being a Vice-President with others, and the Presidency remained unoccupied until 1811, when Admiral Lord Gambier was appointed. He died in 1832, and for nearly three years the post was vacant. Then the Earl of Chichester accepted it, and he has held it ever since.

Lord Chichester has been emphatically a working President. He has only missed one Anniversary Meeting of the Society (in 1866) in the forty-seven years, and he has presided on every other occasion except twice, in 1848 and 1869, when Archbishops Sumner and Tait respectively took the chair, on the occasion of their attending for the first time after their elevation to the Primacy. He has also been a frequent Chairman at the meetings of the Committee, and also of important Sub-Committees. He has not only again and again headed deputations from the Society to the Government, but has constantly conducted more private correspondence with the Foreign and Colonial Ministers and others. His counsel has been of great value on many occasions of difficulty. In the prolonged Ceylon controversy, for instance, he throughout took a leading part. We cannot better describe our honoured chief than by extracting some sentences from his speech at the Annual Meeting last year. Referring to the deaths of Mr. Wright and others, he said:—

"These losses speak with a peculiar solemnity and warning to old men like myself. I cannot expect to be long amongst you, but I do sincerely hope that there are many young men among you who will come forward to fill up these gaps, who will be prepared to enlist in this great service, and to become indeed and prominently soldiers of the Cross, fighting under Christ's glorious banner, and carrying on this most important work of preaching the Gospel to the benighted heathen. And I would remark that missionary work has always been, and probably will always be, more or less a 'sowing in tears.' There will always be bereavements and losses; there will always be a conflict between the world and the devil; there will always be difficulties, arising from our own infirmities and from the perversity, perhaps, of some not very wise persons in raising controversies which sometimes have a very deadening effect upon our zeal and love. But if we 'sow in tears' we shall also 'reap in joy.' We have God's promise that we shall do so; in His own good time we shall 'reap in joy,' that deep joy which consists in knowing that, through the grace of God, we have been instrumental in bringing some souls—it may be only one soul—to Christ for salvation."

The Earldom of Chichester was created in 1801, the previous peers with that title being viscounts. The present Earl, Henry Thomas Pelham, is the third. He was born in 1804.



THE EARL OF CHICHESTER,
President of the Church Missionary Society.

THE RACES AND PEOPLES

To whom the Church Missionary Society sends the Gospel.



THE picture opposite is an attempt to represent one group the "nations and kindreds and peoples and tongues" among whom the Church Missionary Society carries on its world-wide work.

India naturally occupies the foreground, so that it absorbs nearly one-half of the Society's men and money. Its various types of inhabitants are seen in the centre and on the left. The Hindu ladies seated in front we have been obliged to bring forth from the seclusion of the Zenana for the occasion. Certainly they have never been in the presence of so many Europeans before! And not less unwelcome to them would be the low-caste

or rather no-caste mother and child just behind them, with the unkempt man behind, represent the aboriginal hill-tribes. The Hindu fakirs or devotees, also seated, conspicuous with the marks of their sects on their foreheads. Behind, we see familiar types of Indian life, including a Brahmin with his sacred cord, the symbol of his caste, and a turbaned Mohammedan of Agra. Lucknow, standing with his back to us. Behind the woman stands a Parsee of Bombay with his tall hat; and again behind, to the left, a Tamul, Tinnevely or Ceylon, and a Singhalese from the last country, the latter wearing a comb. Towards the centre is a group of Afghans; behind them, a Bedouin Arab from Palestine; and still more to the right, a pair of Persians, the man with a tall hat of a different shape. Coming into the foreground, on the right, we have a familiar group from China, the mandarin with his back to us, and a Buddhist priest beyond. The priest, representing a religion rather than a race, may stand for Japan also; and to the right we see the two opposite types belonging to the aboriginal Ainos in front, the Japanese proper behind.

that "land of the morning," the

Beyond all these rises prominently the typical Negro, heading a large group of Africans of various races and tribes: the Yoruba priest with his square cap; the Foulah, with his curls; various figures from East and Central Africa, including Wagari warriors with their shields. Beyond again, turning a corner, come some Maories of New Zealand; and then, in the distance, Indians of different North American tribes, with the Esquimaux last of all, emerging from a scene unmistakably Arctic.

From all these varied races of men we hear the old Macedonian cry, "Come over and help us"; and from almost all has the Church Missionary Society been privileged to bring souls to Christ. It may well say in the Master's own words, "Behold, I, and the children which Thou hast given me."



THE RACES AND PEOPLES AMONG WHOM THE CHURCH MISSIONARY SOCIETY IS AT WORK.

(Continued from page 43.)

the money given to the Society had come from the rich and comparatively well-to-do people. By forming Associations, it was hoped, as has turned out to be the case, that the pence of the poor, as well as the pounds of the rich, might be obtained.

Ward.—Do you think that right? It always seems to me a shame to ask poor people for money.

Mr. Story.—Our Lord did not seem to think so when He commended the widow who gave the two mites, nor when He said, "It is more blessed to give than to receive"; nor did St. Paul, when he praises the Churches of Macedonia, because "in a great trial of affliction the abundance of their joy and their deep poverty abounded unto the riches of their liberality."

John.—My experience shows that as a rule the poor give more freely than the rich. But about the Associations?

Mr. Story.—The first Association was in Bristol; and year after year the Reports take note of the founding of new Associations.

John.—How was that work carried on?

Mr. Story.—The London Secretary and other clergymen and laymen visited the different places, and told the people the objects of the Society, and what it was doing. They preached sermons, attended meetings, called on clergymen to ask them to form Associations, stirred up as far as possible an interest in the work.

Ward.—Well, looking at the matter from a business point of view, it was a good plan.

Mr. Story.—Certainly it was. But apart from the money raised, think how much good is done by the earnest addresses in pulpits and on platforms of men who have the cause of Missions at heart. I remember that the assembly room of the principal hotel at Penrith, in Cumberland, used to be given gratis by the landlady, because she said she had known so much good done to souls at missionary meetings. Many a thrilling story might be told of persons brought to the Saviour by means of sermons preached for C.M.S., and words spoken in private houses by the agents and friends of the Society.

Ward.—All this is very well if the work is worth doing at all. But what has been done to justify all this getting of money?

Mr. Story.—What has been done? How can I tell you a hundredth part of what has been done?

Ward.—If I remember right, Sydney Smith said one reason why it was no use to send out missionaries was that they had no success.

Mr. Story.—Yes. In an article written in 1809 the reasons he gives against Missions in India are, (1) that they will endanger our position in India; (2) that they are unsuccessful. It was rather early then to judge of their success.

Wilson.—Can you prove that Missions have been successful now?

Mr. Story.—Easily. Take New Zealand. When Bishop Selwyn first went out there forty years ago, he found the C.M.S. missionaries had been so much blessed that, in his own words, he saw "a whole nation of pagans converted to the faith." Cannibalism has long since died out. I doubt much if Englishmen could ever have colonised those islands unless missionaries had prepared the way. Again: from the recent census taken in Sierra Leone it appears that nearly the entire population of 43,000 is nominally Christian. The few heathen and Mohammedans to be found there are persons who have come to the colony for purposes of trade. You have mentioned Sydney Smith. He wrote an article on Sierra Leone in 1804, and does not even mention the subject of Missions, for the simple reason that nothing had then been done there.

Ward.—But in both these cases missionaries had to deal with savages. The case is very different when you come to India and China, where you come in contact with races held under the bondage of religions which have come down to them sanctified by the lapse of ages.

Mr. Story.—But in India there has been great success. Sir Richard Temple, in his recent book on India, says that there are not less than 400,000 Christians there.

Ward.—Yes, but what sort of men are they? I have been told that most of them have come over simply for the sake of gain.

John.—I should think that could not be said of all, or nearly all, with truth. I have heard some thrilling anecdotes of men who have suffered much through becoming Christians.

Mr. Story.—Yes; I could tell you many such. Amongst the two hundred and thirty Native clergy are to be found men like Inad-ud-din and many others, who have given up all for Christ.

Ward.—Two hundred and thirty Native clergy! Do you mean to tell me that so many really are clergymen of our Church?

Mr. Story.—Of course I do. I wonder you did not know it. Take the Clergy List, and you will find most of their names. Look at the Diocese of Travancore, for instance, and you will find the Rev. Kesbi Kosbi, the Rev. Oomen Mamen, the Rev. Kunengheri Korata, the Rev. Pulinekanatha Wirghese, and many others. Turn to the Diocese of Mid-China, and you will see the names of the Rev. Wong Yiu-Kwong, the Rev. Ding-Ts-Sing, and others.

Ward.—But what sort of men are they?

John.—I can answer that in some measure. I heard the Rev. Mr. Sat-

thianadhan when he was in England. Such a fine man! Such a capable speaker!

Mr. Story.—On the River Niger all the clergy are black men. At Sierra Leone, not only are the clergy black men, but they are supported by their own people.

Wilson.—Indeed! that is a good idea. I always fancied that the called converts depended on English subscriptions, not only for teachers, but also for daily bread.

Mr. Story.—There could not be a greater mistake. No doubt there have been times when converts have had to be supported, because leaving their own religion they have lost their means of livelihood; this is not so when there are a good number of converts. It certainly is not so in West Africa, nor is it so now in any part of India. Travellers through Tinnevely tell us that they know a Christian from a heathen village by its outward prosperity. The Tinnevely Christians might shame many English Christians to shame by their liberality. In 1880, Native Christians contributed to the local church funds £2,500; remember that they are mostly poor, and that wages are very low, and you will think that this is a very large sum. The C.M.S. urges self-support in all Missions, and not without effect. Indeed, were it not for the sums given by those who have become Christians, not half the work done could be accomplished.

Ward.—I think I should have more confidence in the work if I were sure that the men sent out to do it were the right sort. I have always had an idea that missionaries are, as I once read in the *Times*, "educated, commonplace sort of men."

Mr. Story.—Well, no doubt they are not all heaven-born geniuses, all men of remarkable character, nor all men of deep learning; but, as a body, they would compare well with the home clergy.

John.—I have heard speeches from some of them which I shall never forget.

Wilson.—So have I; but I am afraid not quite as John means!

Mr. Story.—You cannot expect every missionary to be an orator. You know that up to 1880 the C.M.S. had sent out altogether 846 men. Of these 78 came from Cambridge, 38 from Oxford, and 35 from Dublin. Many of these had distinguished themselves much at their Universities. Fifty of them were graduates in honours. Some were double first men; several were Fellows of their Colleges. John Tucker, Frederick Knott, Hooper, Shirreff, Fyson, are on the Oxford list; and at Cambridge Jowett was 12th Wrangler, Haslam 9th Wrangler, Ragland 4th Wrangler, Frost 11th Wrangler, Batty 2nd Wrangler and 2nd Smith's Prize, Shackell 10th Wrangler, 2nd Class Classical Tripos, and 1st Class Theological.

Ward.—Where did the others come from?

Mr. Story.—89 came from the Basle Seminary; but of these 70 for a time at the Islington College.

Ward.—The Islington College?

Mr. Story.—Yes. In 1825 this College, or Institution as it was called, was founded. To it we owe many of our best missionaries. Altogether it has given us 350 men, besides the 70 mentioned above. It has also been very useful in giving special instruction to University men, many of whom bear grateful testimony to the value of the time spent within its walls.

Ward.—Still, we have not quite got to my point. What sort of men are they?

Mr. Story.—Well, shall we take time of service as our test? A deacon Cockran was forty years in N.W. America, and never once home; Dr. Pfander, the famous missionary to the Mohammedans, over forty years in the Mission field; Rev. W. Smith, whose work should be much better known than it is, laboured forty-four and a half years. Rev. C. B. Leupolt, his colleague at Benares, nearly forty-two years. He, thank God, still lives, and many in various parts of the country heard him plead the cause of Missions. Rev. W. Oakley went to Ceylon in 1835, is still at work, and has never once been home.

Wilson.—These are long spells of labour, and certainly seem to show that the men loved their work.

Mr. Story.—Yes, and there are others who have shown equal devotion. Rev. H. Townsend has given forty years to Africa; Rev. Joseph was nearly thirty-three years at work in Travancore. Peet began his ministry in Mavelicars, the very focus of bigotry and opposition. He was not then one Protestant convert in the district. When the end he was at the head of a noble band of Christians, 2,500 in number. He sealed to his ministry, assembled in eleven substantial churches by his exertions, and in numerous prayer-houses. Eight Native clergies had been more or less under his training, and several of them were spiritual children. He begged to be allowed to go back to India, where he had returned home for medical treatment, to die amongst his people. His last days were spent in exhorting converts and workers to co-operate earnestly for the faith once delivered to the saints.

John.—I am thankful to hear that so many missionaries have been so long at their work.

Mr. Story.—It is a cause for gratitude. But don't for a moment suppose that these are more really devoted than others who have not

able to stay so long. Many a man longs to go back to his work, but is forbidden. The Rev. S. Hasell, who was so well known as the Home Secretary of the Society, offered again and again to return. There are missionaries in England now who would rejoice to return to their missionary work if the doctors would permit it. I know at this moment more than one whose great cross it is that he is forbidden to resume his work. "To wait" is often harder than "to labour."

John.—But, Mr. Story, there are many men who have done noble work, for a long time too, whom you have not mentioned.

Mr. Story.—Of course there are—Bishops Sargent, Horden, Burdon, Moule, and a host of others, some of whom are dead, some still at work. The fact is, if we mentioned them all, our conversation would last till to-morrow morning at least.

Ward.—Well, Mr. Story, I am bound to say that in some degree my doubts are set aside. It really does seem as if God had called England and England's Church to do a great work for Him.

Mr. Story.—I am glad to hear you say that. Surely, now, you will try to help on so great a work. Never was there a time when the call to send Missions to the heathen was so great. China, Africa, Japan, and India are open, all needing far more men than we can give. It is almost heartbreaking to think of the earnest appeals for help which come to the C.M.S., and the many refusals which must be given to these appeals.

Wilson.—But what can we do? We have not much money; we can't go out ourselves; we seem very helpless.

Mr. Story.—Remember the power of prayer. "Pray ye the Lord of the harvest that He would send forth labourers into His harvest." Remember that "the silver and gold are His," that He can move the minds of men who possess wealth to give of their wealth. Remember, too, how St. Paul prays men to pray that "the Word of the Lord may have free course and be glorified."

John.—Yes, we can pray; but I should like to do more than pray.

Mr. Story.—So you can. One heart on fire can do great things. It is astonishing how great is the effect of individual influence. If we could secure three young men in every parish in England with no more money and no more influence than you and Ward and Wilson possess, I will undertake to say that an immense amount of money could be raised, aye, and many men stimulated to go out into the Mission field. They would know the facts, and teach others. They would feel the duty of doing something, and make others feel it too. The longer I live the more I see that it is individual effort which does great things in the world. If you three young men will only retail what you have heard, and still more, so read the publications of the Society that you get to know more and more of the deeply interesting facts which are daily coming to our notice from all parts of the field, not only we but many whom none of us will ever see in this life will have cause to bless God that we have had this talk about the origin and progress of the Church Missionary Society.

OUR MISSIONS IN 1882.



UCH has been said in this number of the GLEANER respecting the early history of the Church Missionary Society. But while it is good to look back to the Past, and remember all the way that the Lord our God hath led us, it is with the Present, after all, that we have most to do. Let us therefore take a rapid run round the world, and view the Society's Missions as they are to-day.

We will first take the steamer from Liverpool to West Africa. In about a fortnight we are landed at Sierra Leone, where the Society's first missionaries landed seventy-eight years ago. What do we see there? We see a peninsula about the size of the Isle of Wight inhabited by negroes of a hundred different tribes, the descendants of the slaves rescued in the early part of the century. Forty thousand of them are Christians, or nearly the whole population; and of these about half belong to the Church of England. We find twelve parishes, with churches and schools, all the ministers of which are Africans; and the only two white clergymen we meet are the Principal and Vice-Principal of the College at Fourah Bay, where African students earn the Durham B.A. degree without coming to England for it. We pay a visit also to the Grammar School, with its African Principal, which invests its profits in English funds; and to other institutions.

Not stopping to visit the out-lying Missions in the Sherbro, Bullom, Quiah, and Timneh countries, we go on by the steamer a thousand miles along the coast to Lagos, now a flourishing British possession, but formerly the great port for the embarkation

of slaves. Here we find several more parishes with Native clergy, and congregations that raise large sums for church and mission purposes; and various Institutions similar to those at Sierra Leone. Taking canoes along the lagoons that line the coast, or up the rivers, we come to town after town with congregations and Native clergyman—Ebute Meta, Badagry, Leke, Ode Ondo, Abeokuta, Ibadan—6,000 or 7,000 Christians altogether.

Again steaming on eastward, we reach the mouths of the Niger, and, transferring ourselves to the Mission steamer *Henry Venn* we spend some weeks visiting the dozen stations established by Bishop Crowther, in the delta and 850 miles up the river—Bonny, Brass, Onitsha, Lokoja, &c.—not forgetting to shake hands warmly with the two African Archdeacons, Henry Johnson and Dandeson Crowther. We wonder at the Sunday congregations, in two or three of the churches above 1,000 people; and we do not wonder at the stories we hear of the devil's desperate efforts to mar the growing work.

We should now much like to make up a caravan, and march right away across the Dark Continent; but this is hardly feasible yet, so we make the best of our course round the Cape of Good Hope, passing many flourishing Missions of other societies, and, sailing up the East Coast, cast anchor off Zanzibar. For want of the *Henry Wright*, not yet at her post, we must suffer the miseries of a dhow to get to Mombasa; and there, close to the spot where Krapf laid his wife to rest forty years ago, we are astonished at the prosperous and peaceful village of Frere Town. Here, too, Satan has been busy; but here, too, the Stronger than he has caught away from him many precious souls. After a flying visit to Rabbaï and Godoma, each with its little Christian community, we get back to Zanzibar, and crossing to the mainland, begin our long march into the far interior. Mamboia and Mpwapwa are reached in three or four weeks, and at each place an English lady welcomes us, who is winning the affection of all around her. Then we press on to Uyui, 550 miles inland; and then to the great Victoria Nyanza, across which we must sail for 200 miles to visit King Mtesa and bid God-speed to our brethren at his court.

How we are to get back again may be a perplexity; but let us suppose ourselves once more in the Mediterranean, being landed, through the surf, at the ancient port of Jaffa. It is a delight, indeed, to take our horses and ride through the Holy Land, down to Gaza, and then up to Jerusalem, and then across the Jordan to Salt, and then back to Nablous and Nazareth, and to see at all these places, and at many villages *en route*, how the Society is setting before the bigoted Moslems the truths of a pure Christianity—which, alas! the sadly-degraded Oriental churches make no attempt to do. We pass on to Persia, and find the infant Mission so bravely founded by Mr. Bruce holding forth the light of the Gospel in the midst of dense darkness; and then on to Bombay.

Now we are in India. How can we see all the work there? Even if we miss the noble Missions of other societies, those of C.M.S. alone perplex us with their number and variety, and fill us with thankfulness for their success. From Bombay we go to Nasik, with its Christian village of Sharanpur, and to Malegam, and to Aurungabad, each with its Native clergyman. Then we come back, and sail away to Kurrachee, the westernmost port of India, and up the Indus to Hyderabad, and find that in the great province of Sindh, as large and as populous as Ceylon, the C.M.S. is entirely alone, with four missionaries. Taking the new railway we go on northward to the Punjab, and, conducted perhaps by Bishop French and Robert Clark, visit Lahore with its great Divinity College, and Amritsar with its many noble missionary institutions, and Mr. Bateman's Christian village of Clarkabad, and Mr. Baring and Miss Tucker at Batala, and Multan, and the new Medical Mission on the Beluch frontier, and the older Medical Missions on the Afghan frontier

From Queen Land's Sey Mountains,

From India's Coral Strand

Where Afric's sunny fountains

Roll down their golden sand,

From many an ancient River

From in any a halmy plain.

They call us to deliver

Their Land from ev'ry chain

What though the spicy breezes

Blow soft o'er Caylon's Isle

Though every prospect pleases

And only man is vile.

In vain, with lavish kindness,

The gifts of God are strown

The Sinner in his blindness

Bars down to wood & stone! —

Can we, whose souls are lighted
With wisdom from on high,
Can we to men benighted

The Lamp of Life deny? —

Salvation! ye Salvation!

The joyful sound proclaim.

Till each remotest nation

Has learned Mephisto's name! —

~~And~~, waft ye winds the story

And you ye waters, roll,

Till, like a sea of glory,

It spreads from Pole to Pole!

Till, o'er our ransom'd Nations,

The Lamb for sinners slain,

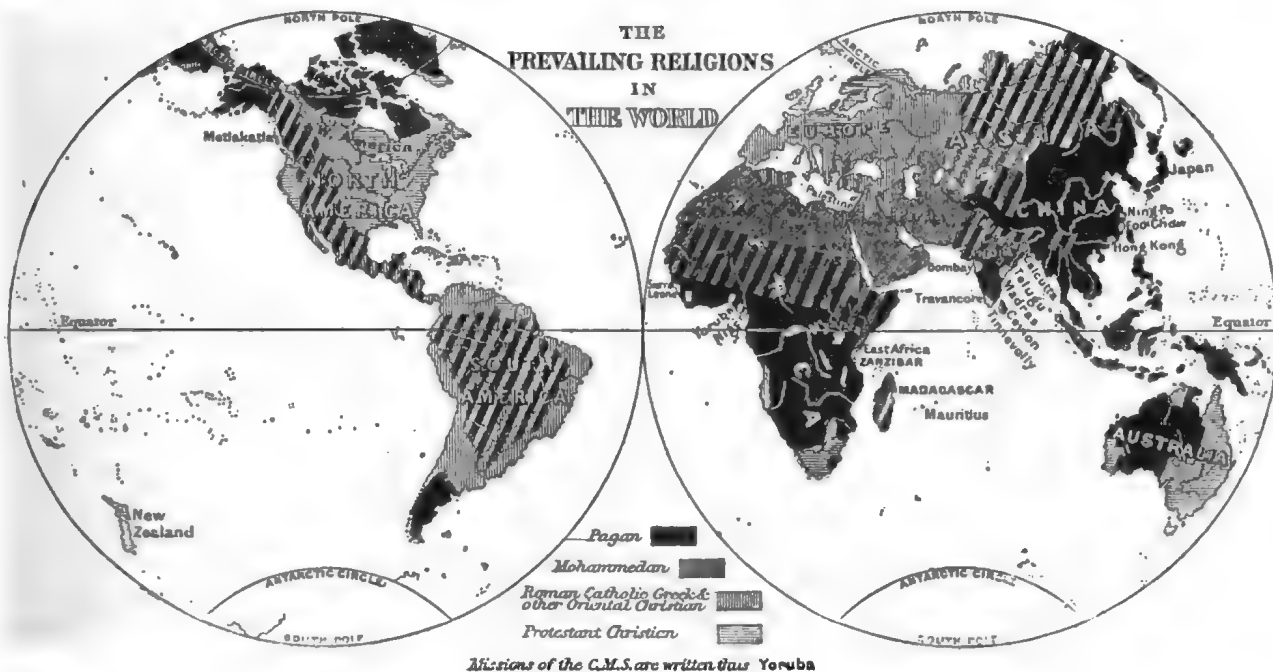
Redeemer, King, Creator.

In Obedience returns to reign!

FAC-SIMILE OF THE ORIGINAL MS. OF BISHOP HEBER'S MISSIONARY HYMN.

ON Whit Sunday, 1819, the late Dr. Shipley, Dean of St. Asaph, and Vicar of Wrexham, preached a sermon in Wrexham Church in aid of the Society for the Propagation of the Gospel in Foreign Parts. That day was also fixed upon for the commencement of the Sunday Evening Lectures intended to be established in that church, and Reginald

no, the sense is not complete," replied Heber. Accordingly he added the fourth verse, and, the Dean being inexorable to his repeated request of "Let me add another, oh, let me add another," thus completed the hymn of which the above is a fac-simile, and which has since become so celebrated. It was sung the next morning in Wrexham Church, for the first



THE MISSIONARY MAP OF THE WORLD.

A MAP like this, however carefully it may be done, cannot but be rather deceptive. First, the scale is too small to define the boundaries of the various religions with accuracy. Secondly, the same area frequently contains, as in the Turkish Empire, India, and North Africa, large populations professing different religions, which can only be roughly indicated by bars with different shading. Thirdly, it is not possible to have so many shadings in a wood engraving as we can have colours in a tinted map (as in the *Church Missionary Atlas*); so that all non-Protestant Christendom, whether Roman or Greek or Armenian, &c., has to appear with one shade, and Buddhism and Brahmanism cannot be distinguished, as they should be, from the simpler Paganism of Africa.

Fourthly, the density of population entirely fails to be shown. Christianity of Australia and North-West America covers as large an area in the map as the heathenism of India or China, although the latter comprises as many millions of souls as the former does thousands.

The Map, therefore, affords no true idea of the "darkness that covers the earth, and gross darkness the people"—of the immense mass of ignorance and superstition yet untouched by missionary effort. Still, interesting as far as it goes; and for the relative numbers of souls professing different forms of religion we must look rather to the Diagram of the Population of the World printed in the *GLEANER* of Feb., 1881, than in the *Church Missionary Almanack* for this year.

and in Kashmir, and the great Afghan Mission at Peshawar; rejoicing as we go to see both clergy and laity who were once Moslems or Sikhs or Hindu idolaters.

Turning eastward, and coming down into the great valley of the Ganges, we move on to Agra, and Lucknow, and Allahabad, and Benares, and Gorakpur, and many other places, with here a college and there an orphanage, here a Christian village and there a vigorous evangelistic agency, and schools of all sorts everywhere, and numerous Christian congregations. Then a tour southwards into Central India, to see the zealous young missionaries among the aboriginal Bheels at Khairwarra and the Gonds at Jubbulpore and Mandla; and back to see the similar work among the Santals of Bengal, where two thousand Christians and four Native clergymen, the fruit of scarcely twenty years work, are ready to welcome us. Then down into Lower Bengal, visiting village after village in Krishnagar; and so to Calcutta, where the vacant places of Welland and Vaughan remind us how short the time is, and how weak the C.M.S. is in the capital of India, despite its Divinity College and Boarding Schools and Christian congregations, and work among all castes and classes, from the Brahmin graduate of Calcutta University to the poor leper in the hospital.

Another steamer now carries us across the Bay of Bengal to Southern India. Landing at Masulipatam, we visit the tomb of Robert Noble, and his School, and his Brahmin converts; and then by boat and bullock cart travel over the flat plains between the Kistna and the Godavery, everywhere received by faithful missionaries and humble Christian villagers; not forgetting good General Haig and his Koi Mission far up the latter river. Then on southward to Madras, to see Mr. Saththianadhan and

his new church, and the patient labours of our English brethren among the proud Mohammedans; and then to Tinnevely, where we must remain a long while indeed if we are to accompany Bishop Sargent to all the 875 villages where the 53,000 C.M.S. Native Christians live (besides many more of S.P.G.), and send a kind word to all the sixty C.M.S. Native clergy, and worship in the great churches with their immense congregations, and visit the girls' schools that Mr. Lash started, and go over the scene of Ragland's itinerant preachings, where the Rev. V. Vedhanaya now works so admirably. We must not tarry; we must cross the Ghats into Travancore and Cochin, and see Bishop Speer in the midst of his sixteen Native clergy and 19,000 Christians, and thank God for the colleges and churches and widely extended missions that tell of the labours of those who are gone, Bakers and the Bakers and Peet and Hawksworth, and many others.

Leaping, like Hanuman, the monkey-god in the great Hindu epic, across the straits into Ceylon, we find our missionaries labouring among two classes of people, the Tamils and the Singhalese, in the central hill-country covered with the far-famed coffee plantations, in the low country at Colombo and Cotta Baddegama, and in the northern peninsula of Jaffna; and rejoice to see growing congregations and faithful Native clergy of both races, and to inspect the flourishing schools of all grades at Kandy and Cotta and Jaffna. And the sight of Christian converts who are immigrants from India reminds us that we must pay a flying visit to the little island of Mauritius, 2,000 miles off in the Indian Ocean, to see a similar blessing upon a similar work.

We now go on eastward to China. First we touch at Hong Kong, and look in at the evening preaching in St. Stephen's.

Church, so vividly depicted in one of our recent pictures. Then up the coast to Fuh-Chow; and here we shall have to occupy many weeks in trudging up and down mountain paths to visit the hundred towns and villages occupied in the Fuh-Kien Province. Still we are only in South China: Mid-China comes next; and here, in the great slow canal-boats, Bishop Moule will conduct us from Ningpo to Shaou-hing, and from Shaou-hing to Hang-chow, and also to many smaller places, all with their little bands of Chinese believers. It is pleasant to see them, and we thank God for them; yet the overwhelming feeling is, What are all of these, missionaries and teachers and converts too, among so many? Even after visiting all the stations of all the societies in China, and counting more than forty thousand converts, we remember this is only one Christian to every 9,999 heathen!

But we must still push on towards the rising sun. Japan awaits our visit; and here, while admiring the great work of the American societies, we rejoice to find our own missionaries at Nagasaki, and at Osaka, and at Tokio, and at Niigata, and at Hakodate, and to meet many true and intelligent Japanese Christians gathered round them.

We are now looking out over the broad Pacific; and across that ocean we must speed our course. The mail steamer will land us at San Francisco; and thence another steamer will carry us northwards to the coast of British Columbia. Long before we reach Metlakatla we shall hear its fame; and presently we find it is by no means a solitary post, but that at Fort Rupert among the Quaquolts, and in Queen Charlotte's Islands among the Hydahs, and up the Nass and Skeena rivers among the Kitiksheans, our brethren are at work. But we want to get across the Rocky Mountains. The easiest way will be to return to San Francisco, take the Pacific Railroad half across the United States, and then go by the branch railway north to Winnipeg, the flourishing capital of Manitoba, close by the spot where, sixty years ago, the early C.M.S. missionaries lived in a log-hut among the Indians. But we can still find log-huts to lodge in if we like. If only we give time enough—say three years—we may traverse those vast dioceses of Rupert's Land, and Saskatchewan, and Moosonee, and Athabasca, and find station after station, and missionary after missionary, until we stand among the Esquimaux on the shores of the Polar Sea. Our canoe-men and carriage-drivers are Red Indians, but they will sing their hymns and join in prayer together ere they dig out their snow bed at night or march on in the morning; and we thank God with full hearts for such trophies of His grace.

Which way shall we at length bend our course homewards? Let us take the annual ship from Moose or York in Hudson's Bay, and, escaping (D.V.) the icebergs of Hudson's Strait and the Labrador coast, we cross the North Atlantic and at last sight the Orkneys.

But stop a moment. Even now we have left part of our task undone; we have missed New Zealand! A special voyage must be made to get there; and what shall we find? In one part, where Marsden landed among the cannibals seventy years ago, and slept soundly in their midst, smiling Christian villages and pretty churches. In other parts, flourishing colonies of white men, with whom, in the Colonial Parliament, Maori M.P.'s debate on equal terms; while twenty-seven faithful Maori clergymen (besides ten others gone to their rest) are ministering to happy and prosperous Maori flocks. The devil here, too, has been busy, as everywhere; and his best instruments are *not coloured men*; yet we can rejoice in the thousands of Maori believers that have died in the faith of Christ, and the thousands more that live to praise Him.

So at last we return to highly privileged England with this prayer on our lips:—

"Bid the glorious Mission speed from sea to sea,
Till the whole creation worship only Thee!"

CHRONOLOGICAL TABLE.

1799. Foundation of the Society, at the Castle and Falcon, Alder Street, April 12th. Rev. Thomas Scott, first Secretary. Letter sent to the Archbishop of Canterbury, trusting that he would be pleased favourably to regard this attempt to extend the benefits of Christianity," July 1st.
1800. The Archbishop of Canterbury, after thirteen months' delay, having length "acquiesced in the hope expressed that the Society might go forward," the Committee resolved to "proceed in their great work with all the activity possible," August 4th.
First linguistic and translational work undertaken, in the Sanskrit language, and proposals considered for similar work in Arabic and Chinese.
1801. T. Scott preached first annual sermon, May 26th.
Proposals for translation of Scriptures into Persian.
1802. Proposals for missionary work in Greece, Tartary, and Ceylon. Rev. Josiah Pratt appointed Secretary.
M. Renner and P. Hartwig, from the Berlin Seminary, accepted as first missionaries of the Society.
1803. Henry Martyn corresponding with the Society with a view to missionary work (but took East Indian Chaplaincy instead).
1804. First congregational collections for the Society.
Renner and Hartwig sailed for West Africa, March 8th.
1805. First Local (congregational) Association started at Bentinck Ch. Paddington, by Rev. Basil Woodd.
1806. Second band of missionaries (three) sailed for West Africa.
1807. First C.M.S. grant to India: £200 for translational work.
Slave Trade abolished.
1808. Mission at Rio Pongas, West Africa, begun.
Marsden proposed a Mission to New Zealand.
First Sunday-school collection for the Society, on Christmas Day, Matlock, £4 11s. 5d.
1809. First missionaries (Hall and King) sailed for New South Wales, Australia, 25th, to reach New Zealand when possible.
1811. Admiral Lord Gambier first President of C.M.S.
1812. Claudius Buchanan, at request of C.M.S., wrote a work advocating Episcopate in India.
1813. New Charter to East India Co. opened the door for Missions in India. Agra Mission begun by Abdul Masih.
First large Associations in aid of the Society formed at Bristol, &c.
1814. First C.M.S. missionaries sent to India: Rhenius to Madras.
Missionaries sent out in 1809 landed in New Zealand. S. Marsden preached first sermon there on Christmas Day.
1815. Greenwood and Norton sent to India (first two clergymen of the Church of England to go out as missionaries).
Rev. W. Jowett (first University graduate sent out: 12th Wrangler) began Mediterranean Mission, at Malta.
Rev. E. Bickersteth appointed Secretary.
1816. Sierra Leone Mission begun; E. Bickersteth's visit; first baptism on Easter Day.
Travancore Mission begun by Norton and Bailey.
Basle Missionary Seminary established, which afterwards gave missionaries to C.M.S.
1817. Benares Mission begun.
1818. Ceylon Mission begun.
1819. Constantinople temporarily occupied.
1820. C.M.S. Tinnevely Mission begun by Rhenius.
Bombay Mission begun.
1821. First Female Schools in India opened for C.M.S. by Miss Cooke.
1822. North-West America Mission begun by West, at Red River.
1823. Up to this year fifty-three missionaries or missionaries' wives died in West Africa.
1825. Islington Institution opened, Jan. 31st.
Abdul Masih ordained by Bishop Heber—first Native clergyman in India.
W. Williams (afterwards Bishop of Waipatu) to New Zealand; and A. Gobat (afterwards Bishop of Jerusalem) to Abyssinia.
First baptism in New Zealand.
1826. West Indies Mission begun.
Egypt Mission begun.
Foundation stone of New Islington College laid, July 31st.
Fourah Bay Institution, Sierra Leone, established. Samuel Croft first name on the list.
1827. British Guiana Mission begun.
1830. Smyrna Mission begun.
John Devasagayam, first Native clergyman in Tinnevely, ordained.
1832. W. Smith and Leupolt began their forty years' work at Benares, Deccan (Western India) Mission begun.
1834. Krishnagar Mission begun.
Slavery abolished in British dominions, August 1st.
1835. Earl of Chichester President of C.M.S.
Waipatu and East Coast (N.Z.) Missions begun by W. Williams.
1837. Attempt to establish a Mission in Zululand.
Hadfield (now Bishop of Wellington) sailed for New Zealand.
1838. Missionaries expelled from Abyssinia.
C.M.S. Cottayam College, Travancore, opened.
1840. New Zealand ceded by Maori chiefs to British Crown.
1841. Henry Venn appointed Hon. Sec. of C.M.S.
Archbishops of Canterbury and York and Bishop of London joined Society.
Bishoprics of New Zealand and Jerusalem founded.

- First Niger Expedition.
Telugu Mission begun by Fox and Noble.
1843. Ordination of S. Crowther, first African clergyman, June 11th.
1844. Krapf began the East Africa Mission at Mombasa.
First C.M.S. missionaries to China: Smith and McClatchie.
1845. Yoruba Mission begun.
1846. Bishop Gobat consecrated to see of Jerusalem.
1848. Discoveries by Krapf and Rebmann in East Africa.
Ningpo Mission begun.
Jubilee of C.M.S. celebrated, November 1st.
1849. Bishoprics of Victoria and Rupert's Land founded—G. Smith first Bishop of Victoria.
Church Missionary Intelligencer started by Rev. J. Ridgeway.
1850. Sindh Mission begun.
Fuh-Kien Mission begun.
French and Stuart (now Bps. of Lahore and Waiapu) sailed for India.
1851. Palestine Mission begun.
Punjab Mission begun by Robert Clark.
Hudson's Bay Mission begun.
First baptism in China.
1852. Bishopric of Sierra Leone founded.
Lagos Mission begun.
1853. Missionaries' Children's Home opened at Highbury.
First Native ordained in New Zealand, by Bishop Selwyn.
1854. Second Niger Expedition.
Ragland's Itinerant Mission in North Tinnevely begun.
1855. Afghan Mission begun at Peshawar by R. Clark and Pfander.
Tamil Cooiy Mission established in Ceylon.
Bishop Weeks consecrated to see of Sierra Leone.
1856. Mauritius Mission begun.
Constantinople Mission re-established.
1857. Indian Mutiny.
North Pacific Mission begun.
Niger Mission begun.
Bishop Bowen consecrated to see of Sierra Leone, September 21st.
1858. Oudh Mission begun.
Santal Mission begun.
Athabasca Mission begun by Archdeacon Hunter.
Speke discovered Victoria Nyanza, August 1st.
1859. Bishoprics of Waiapu and Wellington founded: W. Williams first Bishop of Waiapu.
1860. Mission to Kois begun, under auspices of Col. Haig.
Sarah Tucker Female Institution established in Tinnevely.
1861. Lagos became a British settlement.
1862. New Church Missionary House opened, March 7th.
Sierra Leone Native Church organised on a self-supporting basis.
Hong Kong Mission begun.
Metlakatla Village founded.
1863. Madagascar Mission begun.
1864. Bishop Crowther consecrated, June 29th.
Rev. C. O. Fenn appointed Sec. of C.M.S.
1865. Volkner killed by Hauhaus in New Zealand, March 2nd.
Kashmir Medical Mission begun by Dr. Elmslie.
1866. Bonny Mission begun.
1867. Missionaries expelled from Abeokuta.
Bishop Ryan's Letter to Lord Chichester began movement against East African Slave Trade.
1868. Missionary Jubilee in Ceylon.
First English missionary (Rev. G. Ensor) sent out by C.M.S. to Japan.
1869. Rev. R. Bruce began Persia Mission.
First Native Church Council in Tinnevely, February 12th.
1870. Bishop Hadfield consecrated to see of Wellington, N.Z., October 9th.
Lahore Divinity College opened.
1871. Parliamentary Committee on East African Slave Trade obtained, mainly by exertions of C.M.S.
1872. Henry Wright appointed Hon. Sec. of C.M.S.
Bishops Royston, Russell, and Horden consecrated to sees of Mauritius, North China, and Moosonee, December 15th.
First Day of Intercession, December 20th.
1873. Henry Venn died, January 18th.
Gift of £20,000 by Mr. W. C. Jones for support of Native evangelists.
1874. *Church Missionary Gleaner* started, in new and enlarged form, January 1st.
Bishop Burdon consecrated to see of Victoria, Hong Kong, March 15th.
Bishop Bompas consecrated to see of Athabasca, May 3rd.
W. S. Price to East Africa, to revive Mombasa Mission.
1875. Rev. W. H. Barlow appointed Principal of C.M. College.
Persia Mission formally adopted by C.M.S.
Frere Town Freed Slave Settlement established.
Seychelles Mission begun.
Important Conference at C.M. House on Missions to Mohammedans, October 20th and 21st.
Prince of Wales met Tinnevely Christians, December 10th.
1876. Victoria Nyanza Expedition started.
Fourah Bay College affiliated to Durham University.
The "Ceylon Difficulty" with Bishop Copleston began.
Mission in Queen Charlotte's Islands begun.
1877. Conference at C.M. House on Missions to Non-Aryan Races of India, February 21st.
Bishop Sargent consecrated for Tinnevely, March 11th.
Bishop Stuart consecrated to see of Waiapu, December 9th.
Bishop French consecrated to see of Lahore, December 21st.
Constantinople and Smyrna Missions closed.

1878. *Henry Venn* steamer sent to Niger.
News of Smith and O'Neill's death in Africa. Fresh Expedition *via* the Nile.
Mpwapwa Mission begun.
Mission to the Gonds of Central India begun.
Gift of £35,000 by Mr. W. C. Jones for Native Churches of India.
1879. Beluch Mission begun.
Alexandra Christian Girls' Boarding School opened at Amritsar.
Voyage of the *Henry Venn* up the River Binue.
Bishops Ridley and Speechly consecrated to sees of Caledonia and Travancore, July 25th.
1880. Mediation of the Archbishops and Bishops in the Ceylon Question.
Rev. Henry Sutton appointed Central Sec. of C.M.S.
Henry Wright drowned, August 18th.
Bishop Moule consecrated, October 28th.
Mission to the Bheels of Rajputana begun.
Rev. F. E. Wigram appointed Hon. Sec. of C.M.S.

BISHOP WILBERFORCE ON THE CHURCH MISSIONARY SOCIETY.

Extract from the Speech of Samuel Wilberforce, Bishop of Oxford, at the Jubilee Meeting of the Society, November 2nd, 1848.



WHEN I fix my mind on the humble room in which, fifty years ago, were gathered together that little company of overworked parish priests, labouring together day and night in their holy vocation, in the midst of the almost overwhelming multitude of the world of this metropolis, and called to mind what glorious thoughts were then struggling in their souls—what mighty impulses God's Spirit was working in their hearts—as I look back to that scene, I feel humbled with admiration and wonder at the means then used for producing these great results. I hardly know of any period since the time when the whole Church of Christ was gathered together in that upper chamber, with the door shut upon them for fear of the Jews, when mightier issues were struggling in fewer minds. It was purely and entirely a work of faith. They undertook that work, not as shallow and capricious men often undertake benevolent beginnings, to lay them aside at the first blast of a strong opposition, but gravely and thoughtfully, as men who knew that it was a great thing to labour for God, and a mighty trust to begin anything in furtherance of His kingdom. They saw the Church slumbering in the midst of the world, and, all unlikely as it seemed to them that they could arouse its slumbering heart, they said, "Nevertheless, if God be willing, we will go forth in this undertaking."

Many were the difficulties that arose in their onward path. There was first the difficulty which always waits on any mighty work of God—the certain opposition to it always stirred up by the great enemy of Christ and man, and exhibited in the hatred—in the direct opposition—in the mocking scorn—and often in the cold and pretended sympathy—of the world around them. But this was not their only difficulty. There was still a greater difficulty to be met and overcome. Not only were they met by the opposition of the world, but by the utter coldness and apathy of the Church herself. The beginning of this work was in what was perhaps the darkest and coldest time in the whole history of the Church of England—a period of coldness and of darkness of which we in these days, and with our knowledge of what now exists, can hardly have a conception, without going patiently back and inquiring into the events and circumstances of that time, and comparing the principles of action in every single department of Christian work, Christian labour, and Christian self-denial then current, with those which are now admitted and acted upon by all men. They lived at the close of a period when the Church was so apathetic, that not only had she done nothing towards her great work of evangelising the heathen, but allowed her influence at home to wither and decay in her hand, leaving our own increasing population to grow up in heathenism, and only showed her semi-vitality, or rather her anti-vitality, by casting out from her bosom that great and good man—that saint of God—John Wesley.

It was at the close of such a period as this, when all was darkness around them, that God put these thoughts into the hearts of these men. They knew that God's Word remains sure, and they determined to act upon it; and so the blessing which waits always upon faithful endeavours was vouchsafed unto them—not given at once, not given without days of waiting, without nights of prayer, without self-denial, without the frown of the world, without "fightings without," without "fears within"; but given in God's time, given surely, given abundantly. Surely we may thank God heartily that He gave them the zeal, that He gave them the wisdom, that He gave them the ability, to lay these foundations, upon which others since have built; that He suffered them in that day to freight their vessel with His truth; that He allowed them, in the daring of true faith, to set it upon the tides of His mysterious providence, leaving to Him to guide its course, leaving to Him to accomplish its adventure.

MISSIONARY ALMANACK.

F. M. 3rd 5.47 p.m.
L. Qr. 11th .. 6.30 a.m.

April.

N. M. 17th .. 6.36 p.m.
F. Qr. 25th .. 12.55 a.m.

CHRIST THE SAVIOUR.		[4. 14.]
1 S	The Father sent the Son to be the Saviour of the world, I John	[upon an ass, Zec. 9. 9.]
2 S	6th in Lent. He is just, and having salvation; lowly, and riding	M. Ex. 9. Mat. 26. E. Ex. 10 or 11. Lu. 19. 28, or 30. 9-21.
8 M	H. Budd d., 1875. Saved by His life, Ro. 5. 10.	
4 T	Stanley's meeting with Mtesa, 1875. Look unto Me, and be ye	
5 W	Behold the Lamb of God, John 1. 29. [saved, Is. 45. 22.]	
6 T	He hath poured out His soul unto death, Is. 53. 12.	
7 F	Good Friday. Even the death of the cross, Phil. 2. 8.	
8 S	M. Ge. 22. 1-30. Jo. 18. E. Is. 53. 13, & 53. 1 Pe. 2.	
9 S	Miss. Children's Home opened, 1863. He shall save the children,	[Pa. 72. 4.]
10 M	Easter Day. Exalted to be a Prince and a Saviour, Acts 5. 31.	
11 T	My spirit hath rejoiced in God my Saviour, Lu. 1. 47.	
12 W	My refuge, my Saviour, 2 Sam. 22. 3. [Lu. 19. 10.]	
13 T	C.M.S. established, 1799. To seek and to save that which was lost.	
14 F	Freed Slaves bapt. East Africa, 1879. Redeemed out of bondage,	[Deu. 18. 5.]
15 S	1st Af. bapt. S. Leone, 1816. Redeemed from the hand of the	
16 S	Their Redeemer is mighty, Prov. 23. 11. [enemy, Ps. 107. 2.]	
17 M	1st. aft. Easter. Delivered for our offences, and raised again for	[our justification. Ro. 4. 25.]
18 T	M. Nu. 16. 1-36. 1 Cor. 15. 1-29. E. Nu. 16. 36, or 17. 1-12. Jo. 20. 24-30.	
19 W	The Author of eternal salvation, Heb. 5. 9.	
20 T	Proclam. of Sultan of Zanzibar against slavery, 1876. Who gave	
21 F	[Himself a ransom for all, 1 Ti. 2. 6.]	
22 S	One Mediator bet. God and men, the man Christ Jesus, 1 Ti. 2. 5.	
23 S	1st bapt. at Ningpo, 1851. His arm brought salvation, Is. 59. 16.	
24 M	Waganda Envoys arr., 1890. All flesh shall see the salvation of	
25 T	Show forth His salvation fr. day to day, Ps. 96. 2. [God, Lu. 8. 6.]	
26 T	2nd aft. Easter. Christ suffered for us, leaving us an example,	[1 Pet. 2. 21.]
27 W	M. Nu. 20. 1-14. Lu. 17. 30. E. Nu. 20. 14 to 21. 10, or 21. 10. Eph. 6. 10.	
28 T	Say unto my soul, I am thy salvation, Ps. 85. 3.	
29 F	St. Mark. He loved me, and gave Himself for me, Gal. 2. 20.	
30 S	1st bapt. at Kagoshima, 1879. Thy salvation cometh, Is. 62. 11.	
31 M	We look for the Saviour, Phil. 3. 20. [Heb. 9. 28.]	
32 T	Unto them that look for Him shall He appear the second time,	
33 W	Imad-ud-din bapt. 1866. Mighty to save, Is. 63. 1.	
34 T	[Me there is no Saviour, Is. 48. 11.]	
35 F	3rd aft. Easter. 1st C.M.S. bapt. at Constantinople, 1862. Beside	
36 S	M. Nu. 22. Lu. 21. 5. E. Nu. 23 or 24. Col. 2. 8.	

THANK OFFERINGS—AN EXAMPLE WORTH
COPYING.

IN the last C.M.S. Annual Report, among the contributions from Holy Trinity, Huddersfield, appeared the following suggestive list:—

THANK OFFERINGS.

For success in a new plan.....	£2 0 0
For a valuable life still spared.....	8 0 0
For one gone before.....	2 0 0
For a proof of love in chastening.....	0 10 0
For recovery from illness.....	0 10 0
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For good news from a far country.....	0 10 0
For confirmation blessings.....	0 10 0
For unity in the congregation.....	1 0 0
For peace and contentment.....	0 10 0
For restored health.....	0 10 0
For one unknown.....	1 1 0
For good health.....	1 0 0
For a blessing on a Mothers' Meeting.....	1 0 0
For the love of Jesus.....	0 10 0
For a good purchase.....	5 0 0
For efficient help when wanted.....	1 0 0
Census offering.....	2 0 0

NOTICE.

THE CHURCH MISSIONARY GLEANER can be ordered through any bookseller in town and country. As accounts reach us that it is not always easily procured, we beg to say that it has never once been late in appearing, and there is no reason why it should not be in the hands of every subscriber by the 1st of the month. All back numbers are kept in stock. Orders can also be sent direct to Messrs. Seeley & Co., Fleet Street; or to the Church Missionary House, Salisbury Square, London, E.C. One copy, post free, 1½d.; for twelve months, 1s. 3d. Twelve copies, post free, 1s. 3d.; for twelve months, 15s. P. O. Orders payable to General George Hutchinson, Lay Secretary.

The GLEANER has been localised in several parishes as a Parochial Magazine. Apply to the printers, Messrs. James Truscott & Son, Suffolk Lane, E.C.

THE CAMBRIDGE MISSIONARY EXHIBITION.



VERY remarkable sight was presented by the spacious Exchange at Cambridge on the 7th, 8th, and 9th of March. the enterprise of the Rev. John Barton, a Loan Exhibition objects of interest from the various countries in which the Church Missionary Society labours had been projected, and articles had po in from all parts of quarters. The result was most surprising. Africa, India, China, Japan, and North America courts, as w others, were full of interest; and everything was arranged with utmost taste. Our only regret was that the Exhibition was so l known beyond its immediate locality, and that it could only be open three days. It ought to have been visited by the Society's fri from all parts of the country.

The place and the date of the Exhibition were singularly appropriate. It was Charles Simeon, of Cambridge, who originated the idea of a Church Missionary Society, and March 8th was the 78th anniversary of sailing of the first missionaries for West Africa. It was impossible walk round this Exhibition, and at the same time to look back to t days of old, without the exclamation rising to the lips, What hath wrought!

EPITOME OF MISSIONARY NEWS.

The annual C.M.S. sermon is fixed for Monday evening, May 1st, at Bride's, when (as before mentioned) the Bishop of Ossory will preach. annual meetings will be held next day, Tuesday, May 2nd. Among speakers appointed for the morning are Sir Bartle Frere, the Bishop of Victoria, Canon Tristram, the Rev. R. Bruce, and the Rev. R. C. Bill. The address at the Breakfast is to be given by the Rev. Canon T. G. formerly Principal of the C.M. College. Bishop Cheetham, of Sierra Le will preside in the evening. Further arrangements are in progress.

We greatly regret to announce the retirement from the Principalship of Church Missionary College of the Rev. W. H. Barlow, who has accepted Vicarage of St. James's, Clapham.

On February 20th a social gathering and conference was held at the House for the purpose of considering the best ways of fostering Juvenile and Sunday-school Missionary Associations, which was attended by a number of representatives from Sunday-schools supporting the Society. Rev. F. E. Wigram presided; and the Revs. J. M. West, H. Sutton, Gordon Calthorp, General Hutchinson, and many others spoke. The ference was of a very practical and helpful character; and it is proposed repeat the meetings three or four times each year.

Our last number quoted a letter from the Rev. J. Deck, Vicar of St. Stephen's, Hull, respecting the late Mr. Vaughan. Before that number appeared, Deck also had been taken to his rest. By his death the Society has lost a faithful friend, who for forty years promoted its interests in Hull. An old and valued friend has also passed away, the Rev. R. Collins of Kirkcubright.

The Society's venerable missionary, the Rev. J. T. Wolters, of Smyrna, Mrs. Wolters, died almost together on February 17th and 20th. Mr. Wolters, like Hoernle, Pfander, and others, was first a missionary of the Basle Society in North Persia, whither he went in 1832. On that Mission being expelled the Russians, he, like them, joined the C.M.S. in 1837. He was stationed at Syra, and then at Smyrna, and at the latter city he lived forty years, to day of his death, although the Society's Mission was closed in 1877. His the Rev. T. F. Wolters, is one of our missionaries at Jerusalem.

The Rev. Piripi Kingi Patiki (i.e., Philip King Patiki), one of the O. Maori clergy, and the senior in the Diocese of Auckland, died on October at the age of about seventy. He was baptized by the Rev. W. Williams (wards Bishop of Waiapu), in 1839, and ordained by Bishop Selwyn in 1840. "As a preacher he was unequalled among the Maori clergy."

We hear with much regret of the death of Isaac Nyondo, one of our Native agents in East Africa. He was son of the late Abraham Abe G. and for many years personal attendant to Mr. Rebmann, and he has w most faithfully under the Rev. H. K. Binns, of Kisumu. His portrait w the GLEANER of May, 1877, with that of his wife "Polly."

In December there was a renewal of persecution at Bonny, the still he chiefs prohibiting the attendance of the Christians at church. Bi Crowther advised them to stay away a Sunday or two until he could arr with the chiefs; but as the latter paid no attention to him, the pe resolved to attend, and on Christmas Day between 400 and 500 were presen St. Stephen's. Two or three were arrested, and threatened with death; on the rest avowing themselves also guilty and demanding to be killed too chiefs gave way, and withdrew the prohibition.

On October 31st Archdeacon Crowther baptized eighty-six candidates Bonny, of whom he writes, "They had all been well prepared in class. of them had been under training for the last eighteen months."

. In a footnote in our February number it was stated that the Rev. H. Perkins, S.P.G. missionary at Cawnpore, was killed in the Mutiny. was a mistake, which we much regret. Mr. Perkins is living in England.

Received:—From "The Little J's," for Japan, 10s.

"S. R." should apply to a good local printer.

"J. G. O." is requested to write to the Rev. F. E. Wigram, Hon. Sec.

THE CHURCH MISSIONARY GLEANER.

MAY, 1882.

THE WORKING TOGETHER
OF GOD THE HOLY SPIRIT AND THE CHURCH IN THE
EXTENSION OF CHRIST'S KINGDOM.

BY THE REV. J. B. WHITING, M.A., Vicar of St. Luke's, Ramsgate.

IV.



READER, the Gospel is not only a priceless blessing to a sinner's own soul. Salvation sets the believer free to work out the will of God in the salvation "of the world." "Ye are the light of the world;" "Ye are the salt of the earth." To the disciples, men and women, gathered on the side of Olivet, the ascending Saviour said, "Go ye into all the world;" "Ye shall be My witnesses to the uttermost parts of the earth."

Since all cannot go, some must be sent as "messengers of the Churches." Where are the men, and of what sort are they?

Before we reply, we must read another lesson out of the Acts—x., xiii., xiv., xv. Driven by persecution, unauthorised evangelists went "as far as to Antioch." Tidings came to "the Church in Jerusalem." The watchful "Church" immediately sent a well-chosen man to guide and organise the company of believers. The evangelists, loyal to the Church at Jerusalem, at once acknowledged Barnabas. A "Church" was immediately formed (xi. 26). In that Church "the middle wall of partition" was completely broken down. Jew and Gentile were gathered under one new name, the glorious name of Christian, which does away with all race distinctions.

In the city to which this high honour was given of finding a common name for converts of every land the foundation was laid of Church missionary enterprise. Internal indications at Antioch point to external action. To the believers assembled as a "Church" the Holy Ghost manifests His will: "Separate me Barnabas and Saul for the work whereunto I have called them." The Church laid their hands on them after "prayer and fasting," and "sent them away. So they being sent forth by the Holy Ghost went away" to their missionary work. Here is the combined action of the Holy Spirit with "the Church" in "that city," in the selection and mission of the men. On their return they rendered an account of all that the Holy Ghost had done by them in a missionary meeting of the Church (xiv. 27). And "being brought on their way by the Church" at Antioch, they were received of the Church at Jerusalem, and again related all that God had done by them.

In after years the Churches of whose formation we read in the Acts are still separately exhorted to maintain a missionary spirit. The Roman Church must take a missionary interest in Spain. Some Churches must be "robbed" that the Gospel may be preached in Corinth, giving "wages." The Thessalonians must pray with missionary energy that "the Word of God may have free course and be glorified." To older Churches all owe the missionary labour which led to their conversion, and by "the Church" is made known the manifold wisdom of God. How beautifully does Ephesians iv. blend the responsibilities of the individual with the action of the whole body!

Thus the Churches were instructed to seek the spread of the Saviour's kingdom. It was as much an essential part of their Christian life to unite in missionary operations as to unite in public worship. Is this the case now? Does the "Church," or body of believers in each separate parish, find the missionary idea not only engaging attention *now and then*, but entering into the substance of its "life," so that it can be said of that Church, "It is clothed with the testimony of Jesus"? How few are our parochial "churches" where the pleading of Isaiah is fully realised: "Arise, shine, for thy light is come!"

NOTES FROM EAST AFRICA.

Sent for the GLEANER by the REV. W. S. PRICE.



N December 9th, just three weeks from leaving England, I landed at Zanzibar. A sudden transition from wintry winds and overcoats and snug firesides to the temperature of a Dutch oven, where everybody night and day is melting away, and the only luxury is a bit of ice from the Sultan's machine.

To my dismay I found I was just a week too late. The N.E. monsoon had set in steadily, and as Frere Town, my destination, lies 120 miles to the north, I was sorely puzzled to know how to get there. Few native craft will venture the passage at this season, and those that do are generally two or three weeks tacking about among reefs and currents before they reach the port.

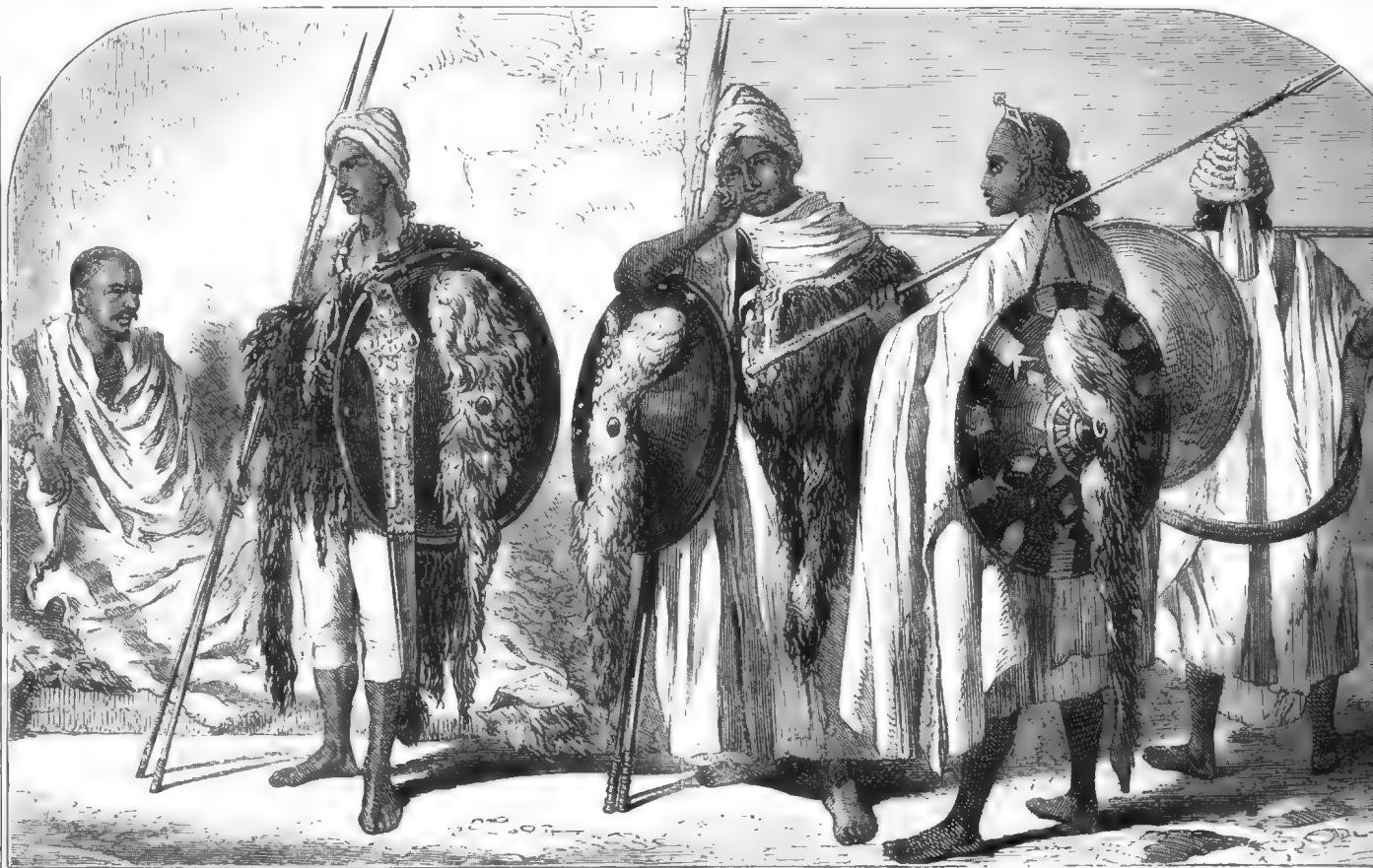
Zanzibar is not a pleasant town to live in at any time, especially in the hot season and when you have nothing to do; and to make matters worse, just now, owing to the cruel massacre of Captain Brownrigg by Arab slave-traders, the gloom of the shadow of death hangs over the place and finds its way into every house. The lamented officer was deservedly popular—a kind-hearted, genial man, and the very life of the station—and so every one seems oppressed with a sense of personal bereavement.

No wonder I was restless and anxious to get away—longing to reach Frere Town, and set about my work. But my wings were clipped, and I had to learn, not for the first time, that, in East Africa, Patience is a cardinal virtue. My only comfort was in the thought that the Lord knows all about it, and that no doubt there is some good "wherefore" for my detention.

At the end of a fortnight, one evening as I was at dinner, to my joy came a note from Colonel Miles to say that the Sultan was sending some troops next day to Lamoo, and that His Highness was kind enough to offer me a passage as far as Mombasa in his steamer. I gladly jumped at the offer, as giving me my only chance of escape perhaps for weeks to come. Not that the prospect was in any way inviting, but it promised at least to give one a new experience, and some faint idea of what "the middle passage" used to be.

Next morning I rose with a light heart, packed up my traps, and having taken a hasty leave of the Consul and other friends who had shown me much kindness and hospitality, I went on board the Sultan's little *Star*. As it was nigh upon Christmas the name naturally suggested to my mind "the Star of the East"; but, alas! the happy train of thought this might have led to was soon sadly disturbed by my surroundings and the necessities of the moment. Presently boat after boat came off laden with sepoy soldiers going to the war in Lamoo, firing off guns and shrieking and yelling as only East Africans know how. Then came a scene of indescribable confusion. The decks swarmed with a dusky crowd of men of all ages and sizes, clothed and armed after every possible fashion, scrambling for places amidst piles of boxes and iron cooking-pots and kegs of powder. Soon after 5 p.m. the last instalment came and we steamed away, and very glad I was to find myself on the wing again, and to watch the Sultan's electric light fade away in the distance.

Verily it was a night long to be remembered. Pigs and sheep in a railway truck in England have a jolly time of it as compared with our condition. Travelling under such circumstances makes one acquainted with strange bed-fellows. Here in a boat with bare accommodation for 20 passengers, there were 200 of the dirtiest, noisiest, most disreputable-looking fellows that even Zanzibar could produce. Some of them were just recovering from small-pox, whilst others were suffering from disagreeable ulcers; and I had to shake down with this filthy herd in the best

ABYSSINIAN SOLDIERS. (See *Story of the Life of Dr. Krapp*.)

way I could, with nothing but my rug and an air-pillow—two luxuries which I confess seemed ridiculously out of place. Of course sleep was out of the question. I rolled over and over on the hard deck, and wished for the morning. It came at last, but not the “joy.” We were still some 50 miles from Mombasa; our little boat was rolling and tossing in a heavy sea, and the stench from the seething mass of sleeping warriors around me was simply poisonous. Pinto (my servant) managed to tip-toe his way through them to bring me a cup of coffee and a biscuit, for which I was profoundly thankful, as it was the only food I could hope to taste before getting to my journey’s end.

But it’s a long lane that has no turning, and so a little after noon Mombasa was sighted; and as first the Sultan’s red flag over the Fort, and then one after another the Mission-houses and other well-remembered landmarks of Frere Town, came into view, my heart was filled with a sense of devout thankfulness to the Father of mercies for having prospered my journey to this place, the scene of former labours and trials, as well as of not a few favours and blessings.

At 3 p.m., just twenty-three hours from Zanzibar, the *Star* anchored in the beautiful harbour of Mombasa; and in a little while I saw a boat putting off from Frere Town, with Mr. Menzies in the stern, to take me ashore. I gave my presents—a turban to the Arab captain, and a few dollars to his officers, all of whom had been kind and attentive—and then with a “Kui heri” to them and my fellow-passengers I took my departure. As we neared the shore, flags of all sorts and sizes made their appearance here and there, and at the landing-place the children and a good number of people were drawn up with drums and fifes to give me a greeting; but my hands and face were so scorched and sunburnt that I felt in sorry plight for the hero of a reception; and I was so

completely done up in every way that I was only too glad to hurry away to the friendly shelter of a house.

And so here I am, through God’s goodness, once more in Frere Town. It is five years since we left it. How has the good work progressed? What are the present hopes and prospects of the Mission? Well, I must have a good night’s rest and time to look about me, and then I may have something to say as to the points, which those friends who have taken a prayerful interest in the Mission will be glad to hear.

[In later letters to the Society Mr. Price writes, “When I first entered the harbour of Mombasa seven years ago, there was, where Frere Town now is, nothing but wild jungle; whilst now, in spite of the devil and his wiles, it has all the appearance of a field that the Lord hath blessed. I venture to say that there are few places in the world where there is a larger amount of peace, contentment, and happiness.” Mr. Price speaks of reinforcements; and the Committee hope shortly to send out a new Superintendent, a medical missionary, a schoolmaster, and a missionary for extension. The Rev. A. Menzies is coming home invalided, with Mrs. Menzies; and as there will then be no lady at Frere Town, Miss Amy Havergal (niece of Miss F. R. Havergal), who is engaged to be married to the Rev. A. D. Shaw, is going out to him at once.]

THE STORY OF THE LIFE OF DR. KRAPP, The Pioneer-Missionary of East Africa.

TOLD BY HIMSELF.

III.—LIFE IN ABYSSINIA (*continued*).



ACCORDINGLY on the 10th of March, 1842, after prayer and scriptural meditation, and provided with a considerable number of *Æthiopic* and *Amharic* Bibles, I started from Mombasa to proceed northwards, through Abyssinia and Aden to the coast. The King of Shoa bade me a hearty farewell and presented me with a mule and other most useful things for my journey, and even offered me an official situation, for which the present

tion of a silver sword paved the way. This I declined, as altogether inconsistent with my missionary calling. My retinue consisted of ten armed servants, partly to wait on me, and partly for protection.

On the 16th we reached the hill of Dair, on which is the hill fort of the governor of the province of Geshe. My road lay through the country of the Wollo chief, Adara Bille, to whom the governor of Geshe was to send a soldier with me recommending me to his protection. On the 19th of March I arrived at Gatira, the residence of Adara Bille, who received me hospitably, and at our interview asked several questions, which, believing in the friendliness he expressed, I answered fearlessly. He appeared pleased with my presents, and provided a guide. Very different was his treatment on my second visit!

On the 20th of March I left Gatira. The road to Gondar was made very unsafe by numerous predatory bands, who were hovering about and plundering travellers; and on the 23rd fugitives met us with the alarming tidings that the governor had that morning been killed and his son taken prisoner. The population of the whole plain was in the greatest consternation, every one removing his property to a place of safety. In the morning came the news that the enemy was approaching, so I decided on returning to the friendly Adara Bille.

On the 28th of March, we reached Gatira again, and I was received by Adara Bille not only with friendliness, but with emphatic expressions of sympathy with my disappointment, and congratulations upon my escape and safe return; yet when two days afterwards I wished to leave, he desired me to remain until he received permission from the governor in Dair to send me back to Shoa, as the King of Shoa had only ordered him to send me forward to Gondar, but not back. Vain were protests. Meanwhile, however, I was plentifully supplied with meat and drink, and sent a messenger and a letter to Dair; but, as I afterwards heard, neither reached their destination, as my messenger was thrown into prison at the frontier. I made several presents to Adara Bille, thinking that perhaps this was what he wanted, which were accepted; but when on the 31st of March I again sought permission to leave Gatira, he replied that I was not to

say another word upon the subject until the return of his messenger. Having removed my mules and horses into his own stables, he now set watch upon me; and wherever I went a soldier dogged me, and when I was going to buy anything would ask, "Why this extravagance?" A beggar asked for a dollar, and when I refused it, rejoined, "You do not know whether you will leave this place a happy man, or a beggar like myself." I began to have my suspicions, thought of flying by night, and consulted with some of my Abyssinian servants, who treated my fears as groundless.

On the following day the threatened blow was struck. The messenger returned from Dair, but without definite instructions respecting my return. I was surprised to learn that my messenger had been imprisoned, and to hear one of Adara Bille's counsellors say: "You have no friend or kinsman here save God." I packed up all my valuables, and resolved to steal quietly out of the house at midnight, and if possible to reach the frontier of Shoa by daybreak. During the day I explored the roads in the environs of Gatira. Through my faithless servant, probably, Adara Bille received information of our intended flight, and sent for me, telling me that the governor of Dair had nothing to object to my return to Shoa, and that I might depart next morning early. I was let away by this apparent friendliness.

I went soon to bed that I might rise very early in the morning, and was already asleep, when I was suddenly awakened by a servant, with the command to repair immediately to Adara Bille, who wished to bid me farewell. This late invitation rather startled me; but I complied without delay, hoping to have done, once for all, with the annoyances. At the same time, all my servants, including the treacherous one, who was to take care of the baggage, were summoned to the chief's. When Adara Bille saw me enter his chamber he bowed, and said that he was very glad that I had complied with the invitation. He had summoned me so late, he said, only because on the morrow he should have a great deal of business on hand, and thus could not personally bid farewell to his departing friend, whose conversation too, he desired once more to



[This Map of Eastern Africa appeared in the GLEANER three years ago, but several places have been added in it, to illustrate Dr. Krapp's travels.]

enjoy. He then wanted to try on my spectacles; but could not see with them, as his sight was good. The cunning rascal, too, wished to know what was in my boots, and asked me to draw off one, which I did, not to offend him by a refusal. The conversation was then prolonged, and meat and bread set before us. At last I grew tired of the farce, and was rising to say "Good night," when Adara Bille rejoined: "Go not yet, my father, I have not yet sufficiently enjoyed your conversation; nor have you eaten and drank enough." After a brief interval I stood up, determined to go home. The chief, too, now rose, went into a little closet behind his bedstead upon which he had been sitting, and that very moment the soldiers fell upon me and my people. One seized me by the arm and said: "You are a prisoner; give security that you will not escape!" At first I thought that it was a practical joke of Adara Bille to test my courage; but I soon saw that the Wollo chief was in earnest. I was taken into a little room, and the contents of my pockets were demanded. As I hesitated, the guards declared that they had orders to kill me forthwith, and my Abyssinian cloak was torn from off my back. Upon appealing to Adara Bille's justice and friendship, I was answered derisively with the exclamation: "Out with your treasures! Death if you conceal the smallest of your goods!" The female slaves, who were grinding corn in a corner of the room, began to shriek, thinking that the foreign man was about to be murdered. Wearing out and full of the saddest thoughts, I lay down on the ground to sleep, but sleep fled my eyelids until after midnight. Out of the depths of my soul I called on the Good Shepherd, the God of all help, who knows the cares and sorrows of His servants, and who had ever been my trust and support!

I awoke with the consciousness of being a prisoner, yet still one whose life had been preserved by the mercy of Providence. I requested an interview with Adara Bille, as also leave to depart, and necessities for the journey; but he would neither see me nor grant anything, sending me word that he did not care if I had to beg my daily bread. At length, however, he sent me three dollars and my worst mule, which I had to dispose of on the road to purchase food and shelter. So, too, my manuscripts—an Amharic dictionary and my diary—as well as my English Testament, were restored. The paper which was not written upon was retained by him, along with 140 dollars, five mules, my watch, the compass, and many other valuables.

On the morning of the 5th of April I was told that I and my servants were to be conducted beyond the frontier by six soldiers of the chief; but the route and the direction were not mentioned. In silence and unarmed we followed the men, who had spears, shields, and swords. Whatever the way, it was a matter of indifference to me, as I had nothing more to lose, and in any case, had to journey by a route never before traversed by European. I consoled myself with the thought of Abraham, to whom God had promised to show the way that he should go, and to be his shield.

We met by providential guidance a merchant coming from Totola, who was surprised to see a white man on foot and without baggage. I told him what I had suffered at the hands of Adara Bille, adding that I had heard the orders of the soldiers were to take me to Ali Gongul, the governor under Amade, chief of the Wollo tribe, whose territory now began. It struck the merchant as singular that Adara Bille should send us to the governor and not to the chief, Amade, himself. He therefore advised us to set up a loud cry, on which the people in the fields would come to our aid, and conduct us themselves to their prince, who lived in Mofa on a high hill. We followed this excellent advice; and when we were about half a league from Mofa, observing from the way some country people in a field, we sat down and told the soldiers that we wished to be taken to Amade, and not to Ali Gongul. The soldiers were furious and brandished their swords; but we called the peasants, and told them the story of our robbery by Adara Bille, and after some resistance the soldiers were obliged to give in, and, with the peasants, we all repaired to Amade. After listening to our story, he was angry that Adara Bille should send soldiers through his territory, and ordered them to turn back immediately, or he would throw them into prison. Amade gave us permission to go whithersoever we chose, and we were immediately set free.

Journeying on first in a north-easterly direction, and then in a north-westerly direction, seventeen days elapsed before we reached Tekunda,

the frontier village of Tigre. The way lay through every description of country; fruitful valleys and plains, mountain heights, past desert wildernesses; sometimes amid dense populations, sometimes where no human soul was to be found; and for the most part, we had to beg for food and shelter. Occasionally a Mohammedan would receive us hospitably, occasionally a Christian; in the latter case the motive frequently was to receive an amulet against illness, or some magical cure from the white man; for it is a common belief in Abyssinia that all white men come from Jerusalem, where they think there is no sickness, and all is health and splendour. When I contradicted these superstitious notions, I would sometimes be hustled out of the Christian's house, as Mussa was in disguise, sent to sleep in the open air and the cold, and ordered to depart before break of day. A few horse-beans grudgingly given, often all that we had to subsist on, and once, even to procure them, to sell the girdle of my chief servant. We longed, day after day, for arrival at the coast.

At last, on the 29th of April, after unspeakable perils, suffering from fatigue, we reached Tekunda, where my miserable and beggarly condition made no very favourable impression on the Governor. On hearing, however, that I was an English subject, and acquainted with Bishop Compton, he became a little more friendly, bringing me and my people some horse-beans. He listened with great apparent sympathy to the story of our robbery by Adara Bille, and when it was concluded, he showed some Mohammedan pilgrims, who had come from Mecca, and who were subjects of Adara Bille: "Take these," he said; "revenge yourselves on them, and spoil them of their clothes." But I declared that, as a Christian and a messenger of the Gospel, I could not repay evil with evil. On that day, Good Friday,* which reminds the Christian that the Son of God, died for all—the unjust no less than the just, in order to reconcile them to God, and to bestow on them the spirit of love and peace. The Governor assigned to me a spacious dwelling and provided so that after long suffering, privation, and severe exertion, I enjoyed a little repose, and could solemnise the holy day in tranquillity.

At last, after intense fatigue and several menaces from the surrounding savages, we arrived at Harkiko, on the Red Sea coast, on the 2nd of May. On the 4th I set out for Massowa along the coast, till I approached the island upon which it stands. My feet were swollen, so I adopted the Abyssinian fashion of going barefooted. Our subsequent voyage from Massowa to Aden lasted fifteen days; and from Aden I proceeded to Suez. I remained in Egypt up to the time of my marriage with my wife, Rosine Dietrich, in the autumn of 1842.

I then returned with my colleagues, Isenberg and Mühleisen-Alexander, to Aden, with the intention of proceeding to Shoa; but we were informed by the Sultan of Tajurra that he had received written orders from the King of Shoa to grant no European an entrance into the interior. All our protests were in vain, and I now wished to betake me to the south, having heard that the Gallas, whose conversion I had at heart since the commencement of my residence in Shoa, extended as far as the Equator. Yet I could not bring myself to take a farewell of Abyssinia before a last experiment had been tried. I resolved, therefore, to proceed to Massowa. From Massowa I proceeded with my wife through the Shoho land to the frontier of Tigre, with a large supply of Amharic and Æthiopic Bible Testaments. On the way we had to submit to the probation of a severe trial; for in the Shoho wilderness my beloved wife was premaritally delivered of a little daughter, whom I christened "Eneba," a *te* had to bury the dear child, for she lived only a few hours, under the wayside, and her mourning mother was obliged to prosecute her journey on the third day after her confinement, as the Shohos would wait any longer, and there was no village in the neighbourhood where she could have enjoyed repose. We arrived safely at the frontier of Aden and busied ourselves distributing the Bibles.

But this last attempt to work in Abyssinia also failed through the hostility of the priesthood of Adowa, though we had the consolation of knowing that we had distributed nearly 2,000 copies of the Scriptures, and from first to last, nearly 8,000. My wife and I now returned to Aden, and thence undertook the voyage to the south-east of Africa.

* "Old Style" prevails in Abyssinia, which accounts for Good Friday being so late as April 29th.

"OTHER SHEEP."

(Written after an address by the Rev. H. E. Fox to the C.M.S. collectors at Richmond.)

"And other sheep I have, which are not of this fold; them also I must bring, and they shall hear My voice; and there shall be one flock and one Shepherd."—JOHN x. 16.



WANDERED far off on the mountains so cold,
Away from my Shepherd, away from His fold;
But His heart yearning o'er me with tenderest love,
To seek and to save me He came from above.

He sought me, He found me, and brought to His fold;
The half of His tenderness cannot be told;
He feeds me, and guides me, and lest I should stray,
Has promised to keep me by night and by day.

His sheep hear His voice, and they follow Him too,
And ask Him what things He would have them to do.
He answers—oh! let us attend and obey!—

"I have yet 'other sheep' who in darkness still stray;

"They are dear to My heart, for them also I died,
But still they are wandering far from My side.
They know not of Me, or they gladly would come
And find Me their Shepherd, My safe fold their home.

"O sheep of My pasture, and do ye not care
To bring in these wanderers, your blessings to share?
I have laid down My life, because 'I must bring,'
Will not ye go and tell of your Shepherd and King?"

"Oh, wherefore spend money for what is not bread,
When thousands are starving, whom ye might have fed?
Oh, wherefore spend labour for that which is nought,
When 'other sheep' wander, whom ye might have brought?"

Lord! we too have "strayed from Thy ways like lost sheep,"
But help us henceforth Thy commandments to keep;
Give us "largeness of heart," give us love, Blessed Lord,
To seek Thy lost sheep, both at home and abroad.

Give wisdom, give patience, give all that we need;
To Thy guiding voice may we ever take heed;
Then, crown Thou our labours as Thou seest best,
Till with Thee for ever Thy "one flock" shall rest!

A. J. M.

TEN WEEKS IN INDIA.


Extracts from Letters to my Children during a Winter Tour.

BY THE REV. E. H. BICKERSTETH, M.A.,

-Vicar of Christ Church, Hampstead.

IV.

BISHOPSTOW, LAHORE, January 4, 1881.

 Amritsar the Rev. R. Bateman's servant met us, and we got into one of their Native carriages in the dark, and the horse again and again refused to go. However, at last we drove through the gates of the old wall and reached the City Mission-house. As I gave the driver a rupee (four annas too much) he was furiously clamorous for more—their way! We found a bright fire and hot tea, and got to bed for two or three hours, and I came down at 8 o'clock to their Native Church Council, which met under the Revs. R. Clark and R. Bateman. Some twenty-seven Native converts were present, men of high intelligence, and many of them of high position, for at Amritsar the Gospel has conquered men of rank. It was the most striking result of Christian Missions I have yet seen. The Rev. R. Clark would have me address them twice through interpreters. Afterwards we drove down to the Golden Temple of the Sikhs. Their worship is a mixture of Hinduism and Islamism—no idol in the temple, but a great book (Granth) covered with a cloth, before which they make offerings of flowers, fruit, and money. Some rude music was kept up all the time. We had to take off our shoes and wear slippers before we crossed the marble bridge leading to the temple, which is built in the midst of a great tank. We also

saw the large Mission schoolroom for boys (200), two orphanages for boys and girls, the Alexandra School—a noble institution—for Christian girls of high caste; most of them were away for their Christmas holidays, but some eight or nine were there—such bright, intelligent girls. I spoke to them of the inscription in the Lollard Tower, Lambeth—*Jesus Amor meus*. The whole Mission station is full of life.

At 4 o'clock we left for Lahore, Mr. Clark and Mr. Weitbrecht with us in the train. Bishop French met us at the station, and drove us and Archdeacon Matthew to Bishopstow in his carriage. The next morning, Dec. 29, the Synod began with early service—Holy Communion and part of the Bishop's charge in the Pro-Cathedral. At 11 o'clock we met, some fifty of us, in a large tent opposite the palace door. The Bishop's opening address was quite apostolic. I then read my paper on the Christian ambassador. My second paper was delayed till the evening, in the Lawrence Hall; it was on the love of Christ and the love of His appearing. Edward read a very thoughtful paper on the spirit of Jesus Christ. The next day began with Holy Communion in St. Andrew's. The subjects of the Synod were very varied, such as, (1) Study of the Lessons other than in Church services; (2) Hill schools; (3) Lay ministrations; (4) The Cathedral; (5) Medical Missions; (6) Mohammedan controversy; (7) Sustained theological reading. All was full of interest.

On Friday we began with the Communion (in Urdu) in the Divinity School Chapel; it was so striking to see some twenty clergy mingling with some thirty Native communicants. The Synod was closed at night by a meeting in the Lawrence Hall, at which I spoke on "Woman's special and most useful work in India," a subject the Bishop assigned me; though I felt great scruple in taking it, still I hope a word was given me. It was solemn speaking to Mission labourers in the closing hours of the year. Oh that the verse we have chosen as our watchword may be graven on our heart and life, "For me to live is Christ"! On Saturday afternoon we went to the Shalamar Durbar in the old royal gardens, four miles from Lahore—a garden of fountains of waters, which looked so pretty with the throng of Native gentlemen in gorgeous costumes. At night Mr. Shireff and Mr. Weitbrecht invited some sixty of the Native converts. The Bishop sat amongst them as if they were his children, and would have me speak to them while they ate sweetmeats, &c.

On Sunday morning I preached in the magnificent church at Mian Mir, the military station (they say the finest church in India), to nearly 1,000 soldiers of the 8th Regiment, the King's Own, and a battery of artillery corps, and in the evening at the Pro-Cathedral on "Go speak to the people all the words of this life." The Pro-Cathedral is an old Mohammedan tomb, built in memory of a dancing girl. Is it not time there should be a Christian edifice? On Monday I attended the Missionary Conference for two hours, and then the Bishop drove us to the Fort, the tomb of Runjeet Singh, and the Great Mosque, where the Moslem Commissioner told us two thousand had been praying that afternoon for Lord Ripon, as they felt so deep a regard for him, seeing the Government had helped them to rebuild their mosque.

CALCUTTA, January 12, 1881.

Since I wrote last from Lahore we have travelled in peace and safety, embraced with mercy on every side, more than 1,800 miles. On Tuesday afternoon, January 4, at Lahore, Bishop French had a large party of Eurasian children whom he would have me address after their games and feast, so I made an acrostic on the name of his palace, Bishopstow, and said a few sentences to them on each letter, which seemed greatly to delight them. B—beloved; I—industrious; S—sunny; H—hopeful; O—obedient; P—peaceable; S—saintly; T—trustful; O—onward; and W—watchful. I told them it was the secret of a happy life dug up at Bishopstow. In the evening we



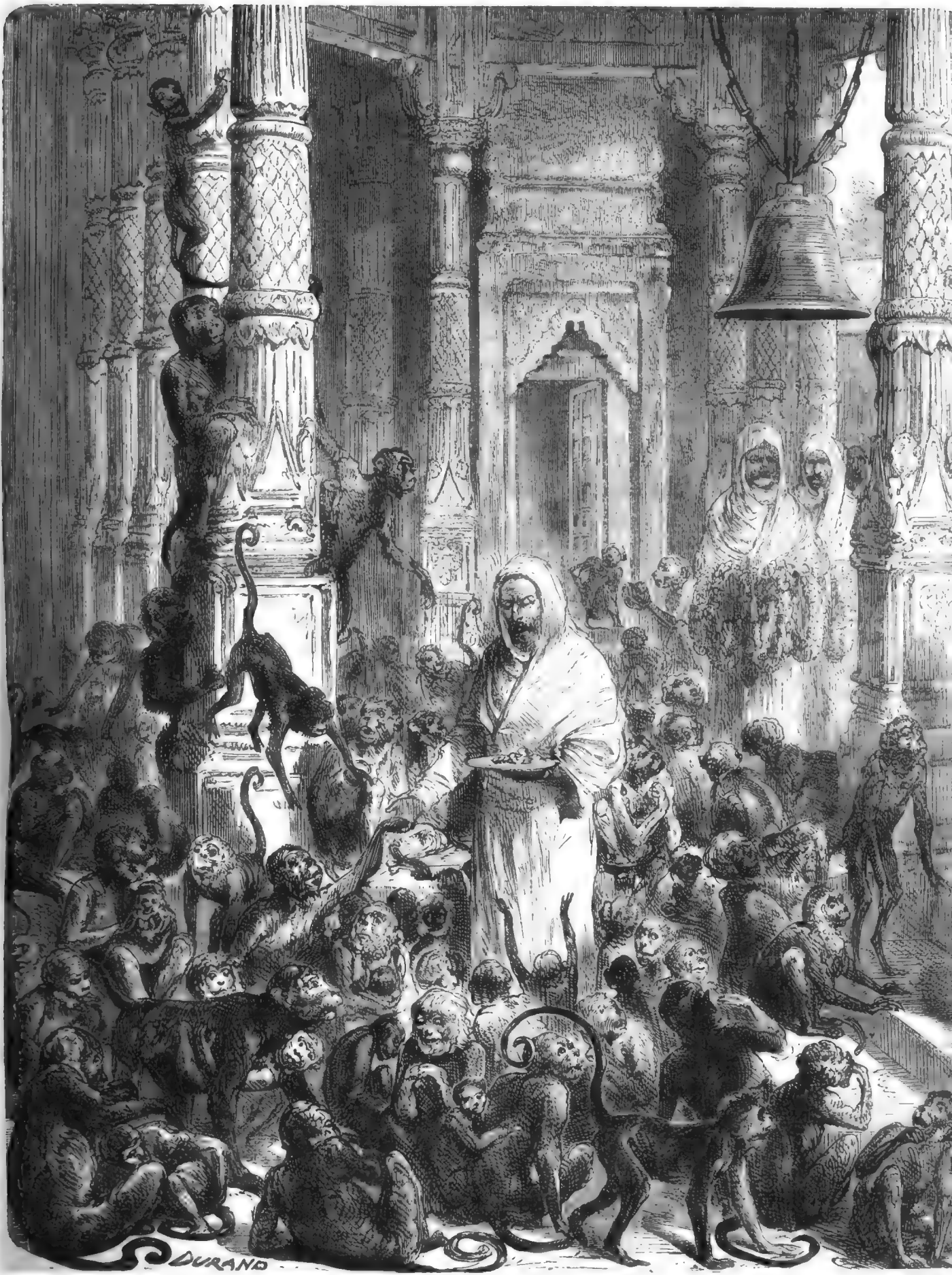
BOATS ON THE GANGES.

started for Benares. We had a smooth night, and awoke the next morning near Umballa to find all the lower ranges of the Himalayas in clear view, with their glorious snows glowing in the sunlight. We kept them in view for two hours, and I confess it satisfied many longings of my heart at last to have seen "the ancient Himalayas." We journeyed on all the second night in the same comfortable carriage, and kind Mr. Hackett, Edward's friend, the C.M.S. missionary, met us at Benares at one o'clock on Thursday midday, and took us to his pleasant home at Sigra, one of the suburbs of Benares. His wife is the granddaughter of a delightful old lady who has a beautiful estate there, and who will be 94 in March, but who is as active as if she were 24. She was married at 15, had 18 children, of whom 8 are still alive, the oldest being her dear "boy" of 75 years. She has scores of grandchildren and great-grandchildren, and three great-great-grandchildren, having had 169 direct descendants born to her, of whom 118 are still alive. She has lived all her life in India, and lost eight of her family in the Mutiny.

Well, now about Benares. You know it is the stronghold of Hinduism; poor humanity seems enslaved in the bit of slavery there. The day we arrived we drove to the main temple, where there were at least 100 monkeys overrunning every part of it—doorways and roofs, and sculptures and images. It was piteous to see the devotees as they entered the shrine seemed to pray to the hideous idol, and struck a suspended image as they went out, their "worship" done.

Thence we went to a lecture by Mr. Hooper in the divinity school, on "The image of God being the dignified man," in English, but to the learned natives of Benares. There were some sixty men present, more than half young men. Mr. Hooper invited discussion afterwards, and I spoke and others.

Next day we drove down to the Ganges, hired a boat, for a merry Mr. Hackett told the boatmen he would give one anna and fifteen annas backsheesh, and rowed down the river. We pulled up close to one of the burning ghâts where they burn the dead. [See picture on page 68.] There were two or



THE SACRED MONKEY TEMPLE AT BENARES.

bodies there. By one pyre there was the poor widow dressed all in white, who, when the body was consumed and the glowing ashes quenched by water thrown upon them with their hands by several men standing in the Ganges, came and raked with her hand the ashes of her husband; she then turned her back to the river, and they put a pitcher full of water between her shoulders, which she held for a few moments, and then let fall so as to shiver it, and she was at once led away by the next of kin. I thought of the words, "The pitchers broken at the fountain." Thence we went to the chief Mohammedan mosque, and Edward and I climbed the highest minaret and had the most extensive view of the city. The city is full of temples, some of them covered with horrid sculptures. We walked through the narrow streets—narrower than those at Genoa—often met by a sacred bull, tame but impertinent. We bought some of the famous Benares brass-work, &c., and then went to the Golden Temple, the holiest place in the whole world in Hindu esteem, with its *well of knowledge*, from which decaying flowers and rice, mixed with Ganges water, sent forth the most poisonous odour, though the wretched worshippers paid highly for a spoonful of the deadly water to drink. We also saw a temple crowded with sacred cows, which roamed from court to court at their pleasure. Surely in Benares Satan's throne is. In the afternoon, by delicious contrast, we saw the beautiful Mission schools, where all is purity and love.

The next day (Saturday) the Maharajah of Benares, to whom I had sent the letter of introduction kindly given me by Professor Monier Williams, sent his paddle-boat to meet us at the river side, and an English-speaking Baboo to escort us, and we made our way very slowly, against stream, some four miles up the river to his palace, where he received us in state. I counted some forty attendants in his court, which was sumptuously furnished. His nephew and heir could speak English, and his chubby grand-nephew or son made himself quite at home with M—, and showed us all his musical boxes and toys. It was a thoroughly Oriental scene, and ended by his throwing necklaces over our heads, and pouring lavender water on our hands and kerchiefs, and sending us on his noble elephant and in his carriage to his gardens and great tank. That evening we drove in the setting sunlight, and returned by moonlight to see an old Buddhist temple.

On Monday at 10 o'clock we started for Calcutta.

THE C.M.S. DIVINITY SCHOOL AT CALCUTTA.

Letter from the REV. W. R. BLACKETT, M.A., Principal.

To the Editor of the GLEANER.

CALCUTTA, September 10, 1881.



Y DEAR SIR,—I notice in the August GLEANER you express a determination that your readers shall know something about the work of the Divinity School in Calcutta. Perhaps it is my fault that they have not had the opportunity already.

In the first place, after floating about for some time, we have at last got a "local habitation and a name," and both are too large for us at present. But we are not "an airy nothing" in this large house even now. We are a growing child, and hope to fill out in time the present slackness in our habiliments.

Our house is an admirable one, and thanks to a liberal gift, conveyed through the Rev. A. C. Thiselton, of Dublin, has been admirably adapted for our purposes. We have one large dormitory, and two or three smaller ones, three lecture-rooms, a chapel, and a library, all on the ground floor; and on the upper floor our own living rooms, and a large hall for public lectures. Just outside we have a fine square, with public college buildings on two sides of it. Here we hope to do some public out-of-door work when our staff is stronger. And indeed the students are not backward now in entering into conversation with those whom they find taking exercise in the square.

Our staff is at present incomplete, as we are waiting for the brother who has been appointed to the work. The Rev. Piari Mohun Rudra, Pastor of Trinity Church, gives two hours a day to our Junior Class, and

Mr. Parker and Mr. Clifford each give some hours a week to the English Class. The rest of the work I have to manage as best I can myself.

We work mainly by dictation. I give the students a short paragraph sentence by sentence, and then we discuss it conversationally. There are few text-books in Bengali, and if there were more, I doubt whether they should be able to use them satisfactorily. But the notes of lectures, valued by the students, and usually bound up for preservation and future study. Every few months we have an examination, in which the students generally answer fairly. But I must own I don't much believe in examinations; I would rather inspire my men with a mind to study and think than cram their minds with a pile of answers to examination questions.

What do we read? The Bible, of course. Pyari Babu—Mr. Rudra's usual designation—reads the historical books of the Old and New Testament with the Junior Class, and I am just now going through Romans with the Senior Class, and Isaiah with all together. Then sometimes we have an hour's practice in the *topical* use of the Bible, in hunting up the text bearing on some important subject, explaining and combining them in systematic form. They wanted me to give them the Bengali version of the "Dublin Text Book," but I say we must make one for ourselves. Then we are reading through the Prayer Book, which I am sorry to become a somewhat controversial exercise, owing to the increasing attacks on the Church's doctrines, both from without and from within. I. Rudra has also read the Church Catechism with his class. Church history is not neglected, but I find, as I was led to expect, that the Indian mind is not easily interested in anything historical. We also have some time every week at pastoral theology, and at sermon composition, both theoretically and practically. I have begun to make the students preach on Wednesday evenings at Christ Church, and they have really acquitted themselves very fairly. Theology I take in a systematic way with the elder class twice a week.

This is all Bengali work. With my little English Class I have been reading Pearson on the Creed, but I hardly think I shall take it up with another class, as it is rather hard for them. But what am I to take instead? We have also been reading Angus's Introduction to the Bible. They have made good progress in Greek, and will soon be able to read the Greek Testament with some ease. This is rather important in this country, where every educated Hindu can quote the Shastras, and every Musalman the Koran, with more fluency than intelligence certainly, yet in a way that makes it desirable that our better educated Christian teachers should know the Christian Shastras in the original. Then, in the way of setting them to think, I have been reading some logic with them, and find it both interesting and useful. Moreover, finding that none of them had been studying Latin by himself for two years, I have just begun giving him an hour a week in it. I should not wonder if I have to begin with Hebrew with him some day. These two men have read Paley with Mr. Clifford, and are beginning Butler.

Now as to our students. They are our weak point at present, for we have only seven of them. But, after all, if we can turn out seven faithful men every two or three years we shall supply all the present want of our Missions. And we are very particular as to the quality of the material we accept. Let me give you an introduction to my disciples.

My first man is Dukhlál Bishwás. He is a working catechist, posted at Christ Church, and a man of some standing. He only comes to us for some of the deeper subjects, which he has not previously studied. He is a fair preacher, and a diligent pastor, under Mr. Clifford, of the little flock at Christ Church.

Then comes Nathanael Paramánduda Sarcar, whose stature is long in proportion to his name. He is a dear good fellow, with his heart very much in the right place, but he finds it difficult to grasp recondite ideas or to keep anything clearly in his mind. I am not sure though that will not make a good preacher. Once before the stupidest of my pupils turned out the most eloquent of the class, and one of the most earnest. And Nathanael is very zealous in visiting in the hospital, and in teaching a class of heathen boys in the little Sunday-school, which is held by a lady of the American Mission in our lecture-rooms.

Brem Chand Bishwás is my other English-speaking student. He is a promising young man, with intellect as well as piety and zeal, and should not be surprised if he proves very useful to us by-and-by.

Among the students who work only in Bengali, Brán Náth Bishwás is the most intelligent, as one might judge by his fine forehead. But, like most Bengalis, he is wanting in energy. He was a schoolmaster in Krishnagar district, and a former pupil of the Training School.

Sabján was also engaged in school work, but in a lower grade. He is a good man, but no amount of city life or training would take the hopper out of him, and he is conscious of it. However, he is able to turn in a certain amount of knowledge, and will, I think, be a useful man in some of our village congregations.

Gopál Chandra Mukerji is another style of man altogether, though he gets on very well with the others. He is a Brahmin convert of some three years' standing, sufficiently intelligent and thoughtful, but not very grounded in knowledge of any kind. In this he resembles many of

class among the Hindus. But I trust he has in him that which alone can serve as the foundation of all knowledge useful to a worker for Christ. He is tolerably good-looking, but quiet in his manner.

Swarneswar Misri is much more talkative, having indeed travelled about all over North India, and come in contact with all sorts of people. He was converted among the Presbyterians, I think, and was appointed our reader among the Kols in Calcutta some three years ago. Besides these, the Rev. Molám Bishwás, pastor of Krishtapúr, comes to me for instruction, preparatory to priest's orders.

I ask for your prayers for our students, that they may be filled with the Holy Ghost, and established in the truth as it is in Jesus.

W. E. BLACKETT.

P.S.—We have inherited the library of the old Cathedral Mission College, but it wants enlargement in the theological department.

THE MISSIONARY EXHIBITION AT CAMBRIDGE.

To the Editor of the GLEANER.

DEAR SIR,—In your very interesting and special number for April, it was no doubt difficult to find space for any lengthy notice of the Missionary Exhibition at Cambridge; but, as one who had the pleasure of seeing it, I feel that a little more ought to be said about it.

First—As a pecuniary success, after paying all expenses, it cleared more than £400, and this, let it be remembered, at a time when there is, especially in Cambridgeshire, very heavy agricultural depression, which more or less affects all classes.

Secondly—A far more important result of the Exhibition was, I feel sure, the vivid way in which it brought the realities of Mission work before the general public. The building being very large, distinct courts were marked out for each country, e.g., China, India, Japan, Africa, Palestine, &c., &c., and each court was well stocked with curiosities from each country, illustrating the productions, habits, customs, dress, and more especially the religious worship of that country. Just to take one instance. I am sure no one could have spent half an hour in the African court, handling the awful slave-drivers' whips, examining the native implements, and studying the hideous idols, without carrying away a very lively impression of the curse and brutality of slavery, the debasing effect of idolatry, and the great importance, apart even from its highest spiritual blessings, of bringing true Christianity, with all its civilising influences, to bear upon the Negro races.

Thirdly—Another result of the Exhibition, which was perhaps the most important of all, was the great amount of information upon Mission work which it disseminated. Not only did the things exhibited speak for themselves, but several persons, some of them missionaries of the Society, were present from time to time in the several courts, to explain some of the objects of interest, and "to put in a word by the way." And in addition to this, at the opening of the Exhibition, and at other periods, specially in the evening, short addresses were given upon the various parts of the Mission field, illustrated by some of the articles in the Exhibition. The addresses of the Bishop of Moosonee, an old missionary of the Society, were peculiarly instructive, and attracted much attention.

Lastly—There is the great amount of interest in Mission work which the Exhibition must have aroused. First, there were the kind friends who worked for the bazaar; for I ought to have mentioned before that a large bazaar was combined with the Exhibition. Through the zeal and activity of the Rev. J. Barton, several boxes of articles from India, China, Japan, Africa, America, &c., &c., were procured, and offered for sale, together with numerous articles worked by the ladies of the working parties. And the interest taken in these working parties, the accounts of Mission work read during them, and the healthy impulse to further effort which the pleasure of having already done something for Christ's Kingdom naturally creates, all these have been, and still will be, productive of good to the great cause of Christian Missions. And then there were the crowds of visitors who daily thronged the Exhibition, and who could not fail to have been more or less interested in what they saw and heard. More than £126 was taken at the door. When we saw, as we did specially on the last night, the throngs of undergraduates present, the prayer could hardly help rising in our hearts that, with God's blessing, it might be to some the little spark of interest, which hereafter might, under the Spirit's guiding, be fanned into a flame, which should end in their offering themselves as Christ's ambassadors to heathen nations.

—But I should be very thankful if the grand result of the Cambridge Exhibition should be that every large town should "go and do likewise." I do not see why, if it can be a success in Cambridge, it should not be a still greater success in such places as Bath, Cheltenham, Leamington, Birmingham, and even in London itself. Why should there not be an Exhibition every year in one or other of our large towns?

It only requires some energy and willing hands. But it wants some one to come forward in each place. The question I want answered is—*What town will take the Exhibition next year?*

A. H. A.

SKETCHES OF MISSIONARY WORK IN PALESTINE.

By LOUISA H. H. TRISTRAM.

IV.—ES SALT AND THE BEDOUINS.



E had been wandering about on the east side of Jordan for a fortnight, visiting the ruins of the Moabite cities, Medeba, Heshbon, Elealab, above all Mount Nebo, whence our eyes had looked over the Promised Land from the summits of Hermon to the heights of Hebron. We were bound for Es Salt (Ramothe Gilead), where is our only Christian station on the other side Jordan.

It was in such drenching rain as only travellers who must regardless of weather know the discomfort of, that we left Amman for Salt. We were more fortunate during the latter half of the ride, when it cleared up, and we were able to enjoy the beauty of the Land of Gilead, certainly the most picturesque part of the Holy Land. We passed through lovely glades of oak-then over open moorland; and lastly a most precipitous rocky defile brought us face to face with the town of Es Salt built on the steep slope of the hill. Here we were greeted warmly by a little knot of the men belonging to our Protestant community, and by them led to the Mission-house where we were most hospitably received by the Rev. Chail J. our C.M.S. Native pastor. Our tents were far too wet to pitch, and also the weather looked still very unsettled, were truly grateful for the generous accommodation Mr. J. accorded to us in his own house, I fear much to the inconvenience of himself and his family.

Seventeen years previously my father had visited Salt on first entering the town had been greeted by an old man told him he was a Protestant, and knew Bishop Gobat. He that my father also knew him, he wrote a letter, begging for a teacher for Salt, and also urged with tears that English Christians would help them. Bishop Gobat had opened a school there once, but persecution had obliged the closing and now this one man was doing all that lay in his power to his townsmen into the way of life, and praying day and for a missionary. His two little boys he was bringing up in nurture and admonition of the Lord, and so far the result of his labours was an earnest desire for more teaching. The man's prayers were answered, and he had the joy of seeing a young Church growing up in his native town, full of the devotion of primitive Christianity, before he entered into heavenly rest just three months previous to our arrival. His memory will ever be fragrant in Salt, but not till the day when all secrets will be disclosed can it be known what is owed to years of faithful prayer that rose in that dark place from its solitary convert.

We had reached Salt on Saturday afternoon, and were feeling quite at home there. The Mission premises are enclosed in a small courtyard, and consist of the neat and simple church, which now can only just hold its congregation of 200 to 250 persons, a large room used for prayer meeting, communicants' classes, and Mr. Jamal's house, containing a large and one small room. This latter, the study, with the reception-room of the house and the class-room, were most kindly given up to us, and the rest of our party were entertained in the house in the town.

On Sunday morning at 9 o'clock, the bell (a present from late Colonel Joicey, M.P. for North Durham) summoned the church. Though it was pouring with rain the congregation numbered 210, most of whom were men. The service was in Arabic, but here, as at Gaza, our Prayer-books are us feel quite at one with our fellow-worshippers. After the second lesson had been read, Mr. Jamal's little daughter, month old was baptized by her father. Mr. Bickersteth,



AN ARAB SCHOOL.

was with us, preached on Rev. iii. 20, after which the Holy Communion was administered to forty-four communicants, of whom nine were Native women. The responses during the whole service were singularly hearty, and we were much struck by the reverence and devotion of all the congregation.

In the afternoon we went to the church again, where the Sunday-school is held. After the regular lessons are over, the schoolmaster catechises the children, and when we were there several of the adults who came to school joined with the children, asking questions, and also being called on to give their thoughts about the passage in question. My father then spoke to them of the little captive maid and Naaman, and Mr. Bickersteth also talked to them before they dispersed. A heartier or more profitable children's service could not be, and indeed throughout our stay at Salt we were much struck with the reality and depth of the spiritual work going on here. We met the sons of the old man of whom I spoke before, now grown into stalwart men, and following in the steps of their good father.

There is service at Salt every morning, at 5 in summer and at 7 in winter, before the men go off to their day's work, and every evening there is a gathering in the home of some convert for Bible reading and prayer, conducted by the people themselves. On the Monday morning when the bell rang for service we imagined it was only meant to wake us, not having been told

before of all that was going on, and so we were not present at the service, which is regularly attended by a very large proportion of the converts. The greater part of each day is spent by Mr. Jamal in meeting inquirers and in conversation with them, and he has useful helpers in his schoolmaster and other natives. The only school at present is a mixed one, but we hope that soon there will be a separate school for girls. There are about ninety children in attendance, and three of these are Bedouin Arabs sent by their fathers to board in Salt for the sake of the school! Such wild little fellows they looked, with eyes like eagles.

From Salt Mr. Bahnam, a Native catechist, goes out to the plains and visits the Bedouin encampments, reading, talking, and praying with these wild nomads; and though there is as yet no fruit to be seen, the fact that he meets with a welcome and hospitality even when his errand is known, speaks of a brighter future for these races. Mr. Bahnam told us that once, when praying in a Bedouin tent with some Arabs he asked for a blessing on their flocks and herds, and that their crops might be good. After he rose from his knees the Arabs said, "He must love us, if he prays for our corn and our sheep," and then listened attentively and quietly while he told them of the God of love.

Before leaving Salt we rode to Arak el Emir, where we saw the



BURNING THE DEAD ON THE BANKS OF THE GANGES. (See Rev. E. H. Bickersteth's article, page 58.)

wonderful rock-hewn stables of John Hyrcanus, and the great palace described by Josephus. All the country of Gilead is wonderfully beautiful, and we saw it in all the glory of its richest vegetation. Flowers of every hue, and shrubs and trees, cover the sides of the hills, between which flow streams bordered by oleanders. From Jebel Osha, or Mount Gilead, an hour's walk to the north of Salt, we had a glorious view of the plains below, where the Jabbok winds in and out and finally joins its waters to those of the Jordan.

At last came the day when we must take leave of our kind friends. Mr. Jamal accompanied us a little way, and when we reached the top of the hill above Salt, there we saw all the school children ranged in line, with their masters. They salaamed us, and then sang an Arabic parting hymn, concluding with a benediction; pretty nosegays of anemones and ranunculus were given us by the little girls before we had to say good-bye. As we wound down hill and slowly passed out of sight we watched the line of little faces, and their parting salaam! salaam! was worthy of comparison with an English hurrah. I think our hearts were all very full as we left our good friends at Salt, knowing what small likelihood there is that we shall ever meet again on earth. But what encouragement have we not had to persevere in all missionary effort! The reaping time will come surely, even though it be slowly. Nearly twenty years ago Bishop Gobat's school at Salt had to be closed, but he hoped for brighter days to come, and bought the land on which the Mission buildings stand when as yet there seemed no hope of its being put to any use. Now we know that the Bishop was right, and may we not believe that he now rejoices in the fulfilment of some of his dearest wishes?

A GLEANER CLASS.

DEAR MR. EDITOR,—Feeling convinced that the best way to ensure a real interest in Missionary work, is to make its details thoroughly well known, some friends of the C.M.S. proposed last year to hold monthly meetings for the study of the GLEANER. Some account of these may be suggestive to your readers, and conduce to a larger number of competitors in the next Examination.

The young people of the parish were invited to assemble on the third Thursday of each month. A committee of ladies was formed, who kindly undertook to preside and prepare questions on each month's GLEANER. The answers to these questions were not compulsory, but all who could do so were expected to send in papers.

Being assembled, the proceedings commenced with a hymn and prayer (C.M. Selection being used). Then came business. Questions and answers were read by the committee—maps handed round, and talk encouraged—if time permitted; the answers were supplemented by extracts bearing on the subjects, which had been previously selected and marked from GLEANERS or *Intelligencers* of past years. The questions for the current month were then distributed.

It was hoped that all the members (about ten) would go in for the Examination. But when it came to the point some were away, some who had promised turned shy at the last moment, and only three came forward, of whom two obtained honourable mention. Still all owe to a much deeper interest in the GLEANER and feel that they have learned much during the year; and all wish to have the meetings continued.

The great point as you, Mr. Editor, say, is that more definiteness should be given to our prayers. "Generality is the death of prayer," and how vague must our prayers on behalf of Missions be until we know the special needs of individuals in the various stations; and how can we join in thanksgiving until our hearts are stirred by hearing what wonders God hath wrought?

J. E. B.

The Gleaner Examination.

DEAR MR. EDITOR,—My experience is much the same as A. O.'s, and I cannot say how thankful I am for the opportunity the Examination gives of enlarging one's Missionary knowledge. I always loved Missions, because our LORD bequeathed that work to His followers to the end of time, but I certainly did not know much about them until this opportunity came for showing our colours, which I wish more would join us in doing.

A FELLOW-WORKER.

MISSIONARY ALMANACK.

F. M. 3rd .. 8.31 a.m.
L. Qr. 10th .. 12.35 p.m.

May.

N. M. 17th .. 7.33 a.m.
F. Qr. 25th .. 12.41 a.m.

CHRIST THE KING.

- 1 M St. Philip & St. James. Another King, one Jesus, Acts 17. 7.
- 2 T C.M.S. Ann. Meetings. Things touching the King, Ps. 45. 1.
- 3 W Let the children of Zion be joyful in their King, Ps. 149. 2.
- 4 T Livingstone d., 1873. Thine eyes shall see the King in His
- 5 F Crowned with glory and honour. Heb. 2. 9. [beauty, Is. 88. 17.
- 6 S John King, 1st Miss. to N. Z., d., 1864. If we suffer, we shall also
- [reign with Him, 2 Tim. 2. 12.
- 7 S 4th aft. Easter. On His head were many crowns, Rev. 19. 12.
- M. De. 4. 1-23. Lu. 23. 60 to 24. 13. E. De. 4. 23-41, or 5. 1 Thes. 4.
- 8 M Frere Th. Estate bought, '75. Behold, thy King cometh, Jo. 12. 15.
- 9 T Elmslie op. dispensary, Kashmir, 1865. With healing in His
- 10 W Sing praises unto our King, Ps. 47. 6. [wings, Mal. 4. 2.
- 11 T Rebmann discov. Mt. Kilimanjaro, 1848. Break forth into singing,
- [ye mountains, Is. 44. 23.
- 12 F Abdul Masih bapt., 1811. Translated into the kingdom, Col. 1. 13.
- 13 S Russell & Cobbold at Ningpo, 1848. Preaching the Gospel of
- the kingdom. Mat. 4. 23. [of grace, Heb. 4. 16.
- 14 S 5th aft. Easter. Rogation Sunday. Come boldly unto the Throne
- M. De. 6. Jo. 4. 1-31. E. De. 9 or 10. 1 Tim. 3.
- 15 M 1st Santal bapt., 1864. Children of the kingdom, Mat. 13. 38.
- 16 T Day of Intercession. Let the King hear us when we call, Ps. 20. 9.
- 17 W Who also maketh intercession for us, Ro. 8. 34. [God, Heb. 12. 2.
- 18 T Ascension Day. Set down at the right hand of the Throne of
- M. Dan. 7. 9-15. Lu. 24. 46. E. 2 K. 2. 1-16. He. 4.
- 19 F With My Father on His Throne, Rev. 3. 21.
- 20 S Denying landed at Hakodate, 1874. I am He that openeth, and
- [no man shutteth, Rev. 3. 7.
- 21 S Sun. aft. Ascension. A Priest upon His Throne, Zech. 6. 13.
- M. De. 30. Jo. 7. 1-25. E. De. 34, or Jos. 1. 2 Tim. 4.
- 22 M 1st Maori ord., 1853. Each one resembled the children of a king,
- 23 T The King of glory shall come in, Ps. 24. 7. [Judg. 8. 18.
- 24 W Unto the Son He saith, Thy Throne, O God, is for ever and
- 25 T The Throne of God and of the Lamb, Rev. 22. 3. [ever, Heb. 1. 8.
- 26 F T. Scott preached 1st Ann. Ser., 1801. He must reign, 1 Co. 15. 25.
- 27 S Ascended on high...received gifts for men, Ps. 68. 18.
- [He hath shed forth this, Acts 2. 33.
- 28 S Whit Sun. Ember Wk. Being by the right hand of God exalted,
- M. De. 16. 1-18. Ro. 8. 1-18. E. Is. 11, or Ez. 36. 25. Ga. 5. 16, or Ac. 18.
- 29 M Bp. Anderson consec., 1849. He shall testify of Me, Jo. 15. 26.
- 30 T Ordination at Kucheng, 1880. He shall glorify Me, Jo. 16. 14.
- 31 W King of Kings and Lord of Lords, Rev. 19. 16.

THE PRINCIPAL OF THE CHURCH MISSIONARY COLLEGE.

BEFORE going to press last month we were only able just to announce the retirement from the Principalship of the Church Missionary College of the Rev. W. H. Barlow, on his appointment to the vicarage of St. James's, Clapham. It would be difficult indeed to over-estimate the value of Mr. Barlow's services in his most important post during the last seven years. No man in England is more thoroughly imbued with the spirit and principles of the Society, and no man could have been more whole-hearted in his devotion to the work of training men for its service. It is the scrupulous thoroughness with which every detail has been attended to that has so impaired his strength as to render it impossible for him to go on. As to the excellence of his teaching, it is sufficiently witnessed to by the good places taken by many of the students in the Bishop of London's examinations (in one case the first place, in one case the second place, out of thirty or forty), and in the Oxford and Cambridge Preliminary Theological Examination, in which several first classes have been gained. Nor ought we to forget the singular success of Mr. Barlow in obtaining contributions to the Society's funds. That means were provided for sending out so many men, even during the period of financial difficulty, was largely due to his influence, and the confidence placed in him by wealthy friends of the cause. He will be followed to his new sphere of labour by many regrets and a general God-speed. We must now look to the great Master to direct the choice of one of His servants for the important post left vacant.

Localised Gleaners.

THE balance sheet of the St. James's, Bermondsey, Parochial Magazine, which is a localised edition of the C.M. GLEANER, for 1881, shows the following result:—Expenditure, 500 GLEANERS monthly, £18; Local Printing, &c., £22 17s. 9d.; total, £40 17s. 9d. Receipts—Magazines sold, £24; Advertisements, &c., £22 19s.; Total, £46 19s. Profit, £6 1s. 8d., from which donations have been made to the C.M.S., and to three parochial objects.

The C.M.S. account from Old Radford, Notts, for 1881, includes "Profits on parish Magazine, £1 0s. 11d.," this magazine being the GLEANER localised.

EPITOME OF MISSIONARY NEWS.

In addition to the speakers at the Annual Meetings on May 2nd names were given in our last, Bishop Crowther will speak in the morning Sydney Gedge, Esq., the Rev. John Piper (Japan), the Rev. J. A. Fair and (it is hoped) the Bishop of Nelson (N.Z.), in the evening.

Tuesday, May 16th, will be the Day of Intercession for Foreign Missions. We trust it will be a day of much prayer and much thanksgiving among friends of the Church Missionary Society. The C.M.S. Committee will their usual Communion Service at St. Dunstan's, Fleet Street, when the H. W. Webb-Peploe will preach. In the afternoon there will be a Valedictory Dismissal of missionaries who sail next day for Central Africa and America. The Address will be delivered by the Bishop of Moosonee.

In addition to the offers for missionary work mentioned in our May number, the Committee have accepted the following, with much thankness:—The Rev. J. Hannington, M.A., of St. Mary Hall, Oxford, Minister of St. George's Chapel, Hurstpierpoint; the Rev. Henry Nevitt, of St. Albin's College, Curate of Heigham, Norwich; Mr. E. Elliott, B.A., of St. Catherine's College, Cambridge; and Mr. H. W. Lane, of Bristol.

The Committee have made the following appointments:—To the East Africa Mission, Mr. H. W. Lane (see above), as Lay Superintendent of Frere Town; the Nyanza Mission, the Rev. J. Hannington (see above), the Rev. R. P. (see March No.) and three Islington men now ready for ordination, Mr. J. Blackburne, Cyril E. Gordon, and W. J. Edmonds. To the Niger Mission, Mr. Thomas Phillips, B.A., of Trinity College, Dublin, and Islington College as Clerical Secretary of the Mission. To the Moosonee Mission, the Rev. Henry Nevitt (see above) and Mr. J. Lofthouse, the latter an Islington man who establish a Mission to the Esquimaux at Fort Churchill. To the Saskatchewan Mission, the Rev. D. J. S. Hunt (see March No.). To the North P. Mission, Mr. Thomas Dunn, late Vice-Principal of Trinity College, K. who has been studying at Islington with a view to holy orders, and was unable to return to Ceylon on account of his wife's health.

The Church Missionary Society having expressed to the Archbishop of Canterbury its desire for an English Bishop in Japan, and the Archbishop having requested the Society to provide a part of his stipend, the Committee have voted £500 a year for that purpose. Since this was done an old staunch friend of the Society has undertaken to relieve the general fund of this charge for five years by paying (anonymously) the whole of it himself during that period. The selection of the new Bishop rests with the Archbishop.

We hear with regret of the death of the Rev. John Pickford, Vicar of Toller Fratrum, Dorset, who was a C.M.S. missionary in Tinnevely Ceylon for sixteen years, from 1852 to 1868. In Ceylon he had charge of the Tamil Cooily Mission.

Bishop Crowther has arrived in England to confer with the Committee the development and extension of the Niger Mission. He is accompanied by his grandson, Mr. Hugh Stowell Macaulay.

During the recent tour of the Marquis of Lorne, as Governor-General of Canada, in the great North-West of British America, he visited the C.M. Mission at Battleford, on the Saskatchewan River. The missionary to the Rev. T. Clarke, had the honour of dining with his Excellency, who made many inquiries regarding the Mission. "He congratulated me most heartily," writes Mr. Clarke, "on the progress made, and wished me every success in the glorious work."

The C.M.S. Theological College for the North-West Provinces of India opened at Allahabad on February 2nd, with the name of St. Paul's Divinity School. The Rev. W. Hooper, M.A., of Wadham College, Oxford (1st Lit. Hum., 1859), is the Principal; and the Rev. H. M. M. Hackett, M.A., Trinity College, Dublin, the Vice-Principal.

In the past year the Bishop of Colombo has visited nearly all the Christian Stations in Ceylon, and within thirteen months confirmed 520 Native Christians. Of these 174 belonged to the Tamil Cooily Mission, to inspect which the Bishop spent three weeks riding and driving through the hill country with his senior missionary, the Rev. W. E. Rowlands.

The Rev. G. Shirt, of Hyderabad, Sindh, has lately visited Quetta, Beluchistan, to recruit his health, to minister to the British troops, and to inquire as to missionary openings. He is anxious to see a Mission established among the Brahui people, who occupy a considerable part of that mountain country.

On February 15th a new church for the Native congregation at Lahore connected with the C.M.S. was dedicated by Bishop French. It bears the name of Holy Trinity Church, and has been erected mainly by the efforts of the Rev. H. U. Weitbrecht, of the Lahore Divinity College. The Rev. Y. Ali is the pastor.

A very interesting account has lately been received from Mr. Last, active lay missionary at Mambaia, East Central Africa, of a journey taken by himself and Mrs. Last into the Ngurn country lying north of the now known route between the coast and Mpwapwa. They penetrated into a region and among tribes never before visited by any European. The narrative of their journey, together with a capital sketch-map sent by Mr. Last, has been handed to the Royal Geographical Society, and is published in the May number of that Society's *Proceedings*. The whole distance traversed was about 250 miles. Mr. and Mrs. Last everywhere experienced a most friendly reception. There is plenty of scope for the Society's Extension Fund, how large it may be!

It is proposed to hold a second meeting of Sunday-school superintendents and teachers at the Church Missionary House, on Monday evening, June 11th. Invitations will be issued in due course.

* * We have to thank several friends for poetical and other contributions. It must be understood that those which are accepted may have to wait time for their turn for insertion, unless there are special reasons for their being printed at once.

THE CHURCH MISSIONARY GLEANER.

JUNE, 1882.

THE SOCIETY'S ANNIVERSARY.



NOTHER bright and stirring Anniversary of the Church Missionary Society, the Eighty-third, has been celebrated. The year has been a year of change and trial; but it has been a year of much blessing, and particularly there is cause for thankfulness to God that the burden of financial perplexity has not been laid upon us—that at a period when the *Times* says the agricultural interests of Great Britain are poorer by eight millions sterling than they were three years ago, the Society should have been able to extend its work, and yet to present a balance sheet unexpectedly satisfactory. Well do the Committee say in the Report that “when they remember the serious position of the finances only two years ago, they can but bow down in heart before God, and say, Not unto us, O Lord, not unto us, but unto Thy Name give glory, for Thy mercy and for Thy truth's sake.”

The report on the funds may be given in a few words. The legacies are £6,000 lower than last year, but apart from these, the General Income is almost exactly the same, notwithstanding a deficiency of £700 in Ireland. The total of the General Income (including certain sums not formerly reckoned in it) is £190,727. For the Extension Fund £10,554 has been received, making more than £20,000 since this Fund was started two years ago. For other Special Funds, £11,629. Total contributions, £212,910; besides certain extraordinary receipts from sales of property, &c., £8,225 more. A large part of these special receipts were not applicable to the year's wants, but the General and Extension expenditure, together £198,515, has been more than covered. Among the special contributions have been £848 additional for the *Henry Wright* steamer; £475 additional for the F. R. Havergal Memorial Fund; £507 in memory of the late Miss Venn; £1,520 for the Disabled Missionaries' Fund; and £2,200 given by W. C. Jones, Esq., to build one of three Training Institutions which he is generously proposing to found in China and Japan.

The Anniversary proceedings were marked by some features of unusual interest. First, on the Monday morning, there was an ordination of eleven students from the Church Missionary College. Some of them had to sail before Trinity Sunday, and could not wait for the regular ordination of the Bishop of London, who therefore kindly authorised Bishop Perry to admit the whole number to deacon's orders at once. The service appropriately took place at the church to which Mr. Barlow has lately been appointed, St. James's, Clapham, and a very solemn and interesting service it was. Canon Hoare preached an impressive sermon on Eph. iii. 8—“Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ.”

In the evening of the same day St. Bride's Church was as crowded as ever for the Annual Sermon. The Bishop of Ossory and Ferns, Dr. Pakenham Walsh, a former Secretary of the Society in Ireland, and one of its heartiest friends there, was the preacher. His text was ver. 9, 11, 12, of the 68th Psalm. Speaking of the Society, the Bishop urged that the income should speedily be raised to £300,000 a year. The collection was made, for the first time, from pew to pew, instead of at the doors; and it amounted to £90, against £53 last year. The hymns, “O Spirit of the living God,” “Through midnight gloom from Macedon,” and, “O Lord of heaven and earth and sea,” were sung with wonderful power; and the whole service was most inspiring.

The Breakfast on Tuesday morning was attended by some 150 of the clergy, and a most fervent as well as thoughtful exposition

of the 87th Psalm was given by Canon T. Green, a former Principal of the C.M. College. The rush into the great Hall at 10 o'clock seemed more eager than ever, and long before 11 every seat was full, and the gangways were blocked up by standing people while 400 or 500 clergy occupied the platform. The English Bishops, some of whom rarely miss this meeting, were absent, having been summoned to Lambeth by the Archbishop of Canterbury; but the Bishops of Ossory, Ballarat, Victoria, and Nelson, and Bishops Cheetham, Perry, Ryan, Beckles, and Crowther, were present.

After the reading of brief fragments of the Annual Report by Mr. Wigram, and a few words from the venerable President, Sir Bartle Frere rose, and was received with prolonged cheering. His speech was a most remarkable one, and we must quote some sentences. Referring first to the Report, he urged his hearers not to be content with the extracts just read, but to read, as he had himself done, every page of it. It would “fill them with astonishment and thankfulness.” “To the ordinary mind,” he went on, “I think the first feeling will be one of questioning—is it possible that these things can be true? Is there not some mistake, or perhaps pardonable exaggeration? Perhaps I may do some small service if I mention a few facts which appear to me to show that, *wonderful as this Report is, it is a very sober and subdued statement of the truth.*” He continued:—

I well remember the time not only when we were told that Mohammedanism was an exceedingly vital and growing religion, and one which threatened to supersede Christianity in many parts of the world, but that it was utterly impossible to bring the faithful Mohammedan to look with any favour on the truths of Christianity. This I can say from my own experience, following up what is stated in the Report, that it is a most wonderful thing how much within the last ten or twenty years those foundations of Mohammedanism have been shaken by the labours of missionaries of this Society. (Cheers.) Let any one go to Peshawur—let any one go to any part of the great Indian empire where the Mohammedans form a large portion of the population, and they will, I am convinced, agree with me that Mohammedanism is now pervaded by the desire to know more of that religion which they have so long despised, and that there is every prospect of the same fruits being gathered in from the Mohammedan world as you have garnered from other parts of the human race. . . . I pass on to the continent of Africa, and ask you to consider such wonderful things as the Uganda Mission. Who among the youngest of us who remembers hearing of the journeys of Burton and Speke and Grant and Livingstone would have believed there was any chance of a missionary being ever heard there? Then there is Mombasa. I had the honour of knowing both Krapf and Rebmann. I saw Rebmann when he was almost blind, when he could hardly walk across the room, when he was remaining there to finish his dictionary of the native language; and I can testify to the state of utter barbarism which he found to exist when he first settled at Mombasa. There have been drawbacks since, but I think you can trust your old and valued missionary, Mr. Price, to correct them, and to bring you home such a truthful report as will enable you to secure in that part of Africa an abundant result. Mr. Price's name reminds me of the time when he first fell in with a few freed slaves, who were committed to his charge when he was missionary at Nasik, and when he spoke so hopelessly of doing anything with the utter barbarism that pervaded every fibre of their nature. I am sure when he looks back on those days he must lift up his heart in gratitude to God for the good work He has allowed him to do among the negro nations of Africa. Regarding your Missions in India, I may be allowed to remind you of the great fact that within our memory there pervaded the Government a real fear lest missionary enterprise should bring about political convulsion. Those days have long since passed, and I would only ask you to consider what spirit has animated the late orders of the Governor-General, Lord Ripon, in regard to the inquiry into the educational system; how he has frankly availed himself of the great and valuable experience of your missionaries to tell him how far the educational system of the Government requires amendment, and in what direction it should be amended. I confess when I read at length those portions of the Report which relate to India, the first feeling that came over me was that it read like a record of the work of the first two centuries following the labours of the apostles. I believe if you turn to the pages of Gibbon, or even of any of our Church histories, and see how very

gradually the Church grew and yet how marvellous was the result, then how it was so often honeycombed with heresies, and torn asunder by schisms, and contrast the history of those two centuries with what you have heard to-day, you will come to the same conclusion which impresses any Christian reader, that truly the age of miracles has not yet passed, and that there is the same cause for thankfulness, the same cause for amazement, at the goodness of God in doing the work of the preaching of the Gospel in these days that would have been felt by any of the Christian martyrs under the reign of the Cæsars at Rome.

Canon Tristram followed with a vigorous sketch of the Society's work in Palestine, and a powerful appeal for extension there, which was heartily cheered. Bishop Burdon then eloquently put in a claim for extension in China, after which Mr. Bruce, with equal eloquence, put in his claim for extension in Persia, and Bishop Crowther his for extension in Africa. The good Bishop, who was received with much applause, said that "in conversation with a lady recently about the improved postal communication between England and the Niger, she asked him whether he was not troubled by so many letters. He replied that the only letter which troubled him was one from the Committee telling him *not to extend*. That was the only letter he grumbled about answering." The readers of the GLEANER know



VIEW OF GAZA.

from Miss Tristram's articles the need of extension in Palestine. They know also something of the needs of China and Africa. Concerning Persia and Mr. Bruce's work there, we hope next month to give a full account. But with regard to extension, a few words from Bishop Burdon's speech should be quoted:—

Remember this: the Church Missionary Society cannot stand still. It must go on. You cannot begin a work of this kind, and when you come to a point say, "Well, now we must stop." You can no more stop it than you can stop the rolling of a great rock down a hill. It must go until it reaches the goal appointed for it, wherever that, in God's time and providence, is. To stop is to die. But the Society, as a Society, has no right to run into debt. You must look to the supporters. It is upon them the burden is cast, and not upon the Committee. They have no right to go beyond their funds. It is said, "There are so many objects that we cannot do it." Would you like to go back to the early part of the century, when there were not so many objects? There was peace then. There were no begging bishops and no begging missionaries then. (Laughter.) But these very objects are a sign of Christian life among us, and we are bound as a sign of Christian life to support these objects. Many give up to their power and even beyond their power. Do we all do it? Are there not many who spend their money in useless things? Can we not spare some of these and give to God more? The thing is thrown back upon yourselves. Had the Society that £300,000 it would be a good beginning.

The closing speech is allotted, by a long-standing custom, to a representative of the home clergy. It is the most difficult of the day—to give the "application" of a "lesson" which already lasted four hours! Some will remember how admirably the late Dr. Miller used sometimes to fill this place, not to mention of Mr. Goe and Canon Money in recent years. But no one has done it more effectively than Mr. Billing on this occasion. "The cry of the meeting," he truly said, "had been, *Extend!* If this was to be realised, they must first cry, *Excelsior!* They must rise higher, come nearer to the Lord Jesus Christ. They would take a deeper interest in His plans, and be ready to deny themselves more for His blessed work."

As usual, the Hall was again thronged the same evening, mostly by the younger and humbler friends of the cause; and the speeches of Bishop Cheetham, General Hutchinson, Sydney Gedge, the Bishop of Nelson, the Rev. John Piper, Japan, and the Rev. J. A. Faithfull, were enthusiastically applauded. Frances Havergal's stirring hymn, "Tell it among the heathen that the Lord is King," was sung with immense effect.

On the Thursday morning, a more private gathering



THE C.M.S. MISSION HOUSE AT GAZA.

place. Mr. Wigram had invited the Committee, Hon. Disraeli, Secretaries, &c., to breakfast at Cannon-Street Hotel, and more than 200 sat down. Afterwards a deeply impressive address was given by the Rev. Herbert James on the Epistle to the Church of Philadelphia, the main topic being "the power of a weak strength." A discussion followed on Extension at Home, which was joined in by the Earl of Chichester, the Bishop of Gloucester and Bristol, Canon Money, the Revs. H. Sutton, I. Bickersteth, A. M. W. Christopher, W. Allan, E. Lombe, Hockin, T. R. Govett, H. W. Webb-Peploe, S. Gedge, &c. The whole proceedings were of a most animating character. Bickersteth took up the Bishop of Ossory's suggestion in his sermon at St. Bride's, that the Society's income ought to be £300,000 a year, and gave as a motto for the year these words: "*Half as much again.*" That is, let every one who now gives a penny give three halfpence; every one who gives 5s. 7s. 6d.; every one who gives a guinea give £1 11s. 6d. every friend throughout the country would do this, that would not give us the £300,000 a year, because large sections of the income are raised in other ways. But it would go far towards the desired end. We would call upon all our readers to their little share in carrying out this great suggestion.



THE C.M.S. DISPENSARY AT GAZA. (From a Photograph by Herr Sigismund Lauger, of the Scientific Society of Vienna.)

THE MEDICAL MISSION AT GAZA.



HOSE of our readers who have read the account of the Mission at Gaza by Miss Tristram in the GLEANER for February will be interested in seeing pictures of the town of Gaza, the house in which Mr. Schapira lives, and the interior of the Dispensary which forms so important an adjunct to Mr. Schapira's spiritual work.

The great lever of Mr. Schapira's work is undoubtedly the Dispensary. Ophthalmia and fever are the scourge of Gaza, nearly every third person seen in the town suffering from partial blindness or severe inflammation of the eyes. From August to October six hundred natives were treated by Mr. Schapira and a native doctor, whom he had engaged temporarily until an English doctor could be obtained. Nearly 480 of these, or 80 per cent., were suffering from ophthalmia of the worst form. Writing about the Dispensary, Mr. Schapira says:—

It is heartrending to see little children, who only a few days ago had splendid eyes, with spots on the eye, or else swollen up and in great pain, getting blind for the want of a little timely aid. Just to mention an instance. A few days ago two Moslem women came to see me, which, as you know, is a very unusual thing. To my surprise the younger, a former pupil of our school, who had since married, lifted her veil, and instead of the beautiful eyes she used to have, I saw that she had already lost one, while the other was highly inflamed and swollen. She threw herself on her knees and cried, "Take all I have, only save at least my sight." I sent at once for our native doctor, and he did all he could to release her from pain, but I am afraid he will not be able to save her sight. Her cruel husband has forsaken her in her trouble.

Through the generosity of friends, a fund has been raised to send out a skilful medical man, and we are glad to say that Dr. George Chalmers, of Edinburgh University, has been appointed to take up this important work.

NOTES FROM EAST AFRICA.

BY THE REV. W. S. PRICE.



CHRISTMAS DAY, 1881.—Once more I open my eyes in Frere Town. Praise the Lord for all His goodness, and especially for bringing me here in safety. Morning service at 11 A.M. The place which serves as a church, a good large building, was tastefully decorated with palm leaves and other tropical products, and was well-filled with a decently dressed and decorous congregation. There were some whom I have known for years, and whom I brought up in India, and others who came to me six years ago fresh from the miseries of slavery. I was deeply moved as I looked around. Strange feelings crowded in upon me. Have the last five years been a dream? It was a faint foretaste of the joy of the great day, when those who are united in the Lord shall meet again "over there." In the afternoon there was a special service, when thirty-two persons—eighteen adults and fourteen children—all freed slaves who came to me in 1876, were baptized. Mr. Menzies assured me they had all been carefully instructed, and that they well understood what they were doing in making this open profession of their faith in the Lord Jesus Christ.

Monday, Dec. 26th.—A general holiday. Two bullocks were killed and distributed amongst the people. Suitable presents were given to the children. In the afternoon there were athletic sports—running, jumping, tug of war, &c.—in all of which, Shaw, with his fresh English vigour, was

life and soul. In the evening he gave an exhibition of the magic lantern. The room was crowded with old and young, and they seemed thoroughly to enjoy it, though two or three told me afterwards that they had seen these pictures several times, and would like to see something new.

Dec. 31st.—The last day of the old year. How difficult to realise it! God be praised for all His mercies to me and mine, and not least for having brought me here in safety, and for permitting me to see some fruit of the labours of past years.

Sunday, Jan. 1st, 1892.—A happy new year to all dear friends far and near. May it be a year of grace and blessing to them and me. And whatever of duty or trial it may have in store for us, may we ever find "that as our day our strength may be."

Jan. 2nd.—A general holiday. Gave a feast to the children. Three sheep were converted into curry, and about 200 children, besides some mothers, who crept in, fared sumptuously. There were two weddings to-day—young folks from the dormitory. I was sorry to find they had set their hearts on having a "ngoma" (heathen dance), but on my telling them so, they readily gave it up.

Jan. 6th.—Conversation with Abi Sidi and Petros, who had come from Girima. They were very pleased to see me again. Got a good deal of information about Godoma and Fulladoyo. I fear the good work at both places is rather at a stand. How can we expect it otherwise? The door was open years ago, and no one entered. Sowing comes before reaping. It is a capital sphere for a young and zealous missionary.

Sunday, Jan. 8th.—A memorable day. I took the sermon at morning service, and for the first time ventured on a short address in Kisumuhi. I then spoke at more length from John x. 27, "My sheep," &c.

Jan. 10th.—Gave a short address at morning prayers. Prayer for four young men going to Fulladoyo and Godoma as teachers, Tom Sangvoo, Christopher Boston, Charles Denny, and George West.

Jan. 11th.—Launched the "Alice." She looks very well with her new rigging, and seems to sail splendidly, but she is too small for a sea-boat.

Jan. 13th.—At noon set out in the "Alice," with Shaw as my companion, for Kisulutini. Only now and then, owing to the windings of the creek, could we get a puff of wind to help us on, so between sailing and rowing we did not reach Jomvu till 3.30 p.m. The comfortable cabin of the "Alice," which was her main feature, has given place to a poor awning, which afforded scarcely any protection from the sun. We reached our landing-place at 5 p.m., and found porters sent down by Binns, and a number of other men, chiefly my old Sharanpur boys, awaiting us. There were also two donkeys, but we were warned that they were not on good terms, could not bear sight of each other, and that, therefore, we must keep them well apart. I mounted mine, and trotted away at a good pace. About two miles from Kisulutini, I was startled by the discharge of guns, when immediately a group of men and women came forward to shake hands and give me a welcome. They then fell into the rear and kept pace with my donkey. A little further on another volley and another shaking of hands, and so on at every convenient turn of the road, until I found myself surrounded by a surging crowd of some two or three hundred people, running, leaping in the air, shouting, and singing. The women took up their position in front, and gracefully dancing, led the way, whilst men concealed behind every available thicket on the line of route fired off their guns, and so, amidst a scene of the wildest excitement, which I have no words to describe, I made my entrance into Kisulutini. In the midst of it all many thoughts came into my mind, sacred memories of the past, joys and sorrows, trials and encouragements, which can never be forgotten. I was overcome, and glad to steal away from the crowd and seek the quiet of the Mission-house, where Binns was ready to give me a cordial welcome.

Jan. 14th.—Attended early morning prayers. A good large room was crowded by an orderly and attentive congregation, who joined heartily in the singing and responses. The men and women sat on different sides, a good arrangement; but the place is altogether too small. Binns is very anxious for a church, and certainly one is greatly needed.

Visited Polly, the widow of Isaac Nyondo. She is an earnest Christian woman, but just now in great sorrow owing to her late bereavement.

Sunday, Jan. 15th.—Just seven years ago I was lying in a miserable cottage at this place, very ill with fever, and apparently nigh unto death. Poor Rebmann was here, stone blind, and almost worn out with twenty-nine years of unbroken service in this trying climate. There was no house fit for a European to live in, and only a few wretched huts, occupied by about a dozen or so of natives in one way or another connected with the Mission. No wonder that Rebmann took a desponding view of things, and came to the conclusion that the poor Wanika were not prepared for the Gospel, that God's time had not yet come. But in this he was mistaken. It isn't always given to the labourer to reap where he has sown. But God's promise doesn't fail. His word prospers, and sooner or later the night of toil is followed by the harvest of thanksgiving. What would Rebmann think if he could see his dear Kisulutini now. With its young missionary, living in a decent double-storied house, and surrounded by some 400 Africans, Wanika and others, occupying their own cottages, supporting themselves by honest labour, and who, having laid

aside their heathen customs, come together daily to be instructed in things of God. For myself, when I thought of Kisulutini, as I knew seven years ago, and compared it with what it has now become, I could only lift up my heart in thankfulness and praise to God for what He wrought.

Jan. 16th.—Started at 6 a.m. to return to Frere Town. The being against us, we were close upon four hours in getting down the creek. There was no breeze, and the heat was very fierce. This is a killing journey, and more missionaries have lost their lives or been disabled than from any other cause. Any rich friend who wishes to confer an inestimable boon on the East Africa Mission, can scarcely do better than make it a present of a small steam launch, which would lessen the distance between Frere Town and the landing for Rabbai to an hour and a-half.

The first news that met us on our arrival was, that Menzies, whom I left three days ago in apparently good health, was seriously ill, and that both he and Mrs. Menzies had been confined to their bed the whole of the previous day.

Jan. 18th.—I grieve to write that our brother Menzies is in a very critical state, and his wife, who has borne up bravely hitherto, is beginning to fear the worst. A man-of-war passed to the northward this evening, and I am hoping it may be the "Philomel."

Jan. 19th.—Went outside the harbour at 5.30, in the hope of finding the "Philomel" at anchor, but no trace of her. She has probably gone on to Lamoo. Menzies very ill to-day. Taylor and I laid our heads together, and did all we could for him. Shaw is a capital nurse. Our poor brother is in a sad way, and we are very helpless; but our comfort is to feel that the Good Physician is near. The season is against him. I am sitting in my room to-night, with windows and doors all wide open, and there is a fair breeze, yet, though I have doffed my coat, the perspiration is literally rolling off me.

Sunday, Jan. 22nd.—A messenger came at 4 a.m. to call me to Menzies. Mrs. Menzies fears he is sinking. I find, however, he has a good pulse, and I hope he has taken a turn for the better, though he will have to be carefully nursed and watched. I stayed with him, intending to have a short service of prayer with him and his poor wife, but she was too weak to hear it, so all we could do was to attend to the poor suffering body, and commend him to the loving care of the Good Shepherd.

Jan. 24th.—Menzies had a bad night—seemed to be sinking—but a little revival this morning. About 1 p.m. saw a man-of-war entering the harbour. Our hopes revived. Is it the "Philomel"? No, she shows a French flag, and proves to be the "Adonis." I went off at once, and saw the captain, who at my request kindly came on shore, bringing with him his doctor to see poor Menzies. He examined him carefully, and prescribed for him. He gave tremendous doses. But having called in, we must do what he orders, and certainly a great burden of responsibility is taken off our shoulders. Finished off with a very bad headache, the natural result of undue exposure to the sun and worry.

Jan. 25th.—Had a shocking night. Maddening pain in the head, and other symptoms of fever. Maktub, who was sleeping on his mat near the door, heard me groaning, and went and called Ishmael, and he and James came and nursed me through the weary night. About 3 a.m. a messenger from Mrs. Menzies, to call me to her husband. He is much exhausted, the powerful medicines he has taken, and she is naturally anxious. It was impossible for me to move, so Shaw, who is himself also not feeling well, went in my place. Had no sleep all through the night, but am thankful to God for some relief this morning from that dreadful pain in the head. The heat was very overpowering yesterday, and several of us have been more or less affected by it. This morning early there was continuous lightning from the south, followed by an unbroken rumble of thunder, and ending in a steady downpour. This will, I hope, cool down a little.

Feb. 4th.—Since last entry I have passed through the "valley of the shadow of death." The exposure from boarding the "Adonis" in the heat of the day brought on a severe attack of fever; and for eight days have been hanging between life and death. God has been very good to me, and I trust I am now fairly over it.

Sunday, Feb. 5th.—Took part with Shaw in the Communion Service, all, for once, in Kisumuhi. It was a special thanksgiving service, for God's mercy in raising up Menzies and me, and for bringing G. David W. Jones, and their families safely from India.

Sunday, Feb. 12th.—A heavy storm last night is followed by a sultry and oppressive day. There was a better attendance at morning service. Shaw read prayers, and Taylor preached, being interpreted by George David. The congregation very well behaved, and apparently attentive, but one wants to see more life. May God the Holy Spirit soon raise them up a preacher, who shall be able to speak to them in their own tongue, from the heart to the heart. I am reading over again the life and labours of J. Hudson, of Regent's Town. What a remarkable awakening of souls attended his ministry, though it would appear that he preached in English, a language only imperfectly understood by the people. Oh that we might see similar results in this place. We must be more prayerful for this blessing.

"ADVANCE ALONG THE WHOLE LINE."

(Suggested by some words in Canon Tristram's Speech at Exeter Hall, May 2nd, 1882.)

STEADY advance along the entire line"—
 Courage, ye valiant soldiers of the cross!
 Ye fight beneath an ever-conquering sign,
 Press forward bravely, count all else but loss.

Close in the ranks, and onward one and all!
 See, step by step the foe begins to yield;
 What if before the victory ye fall?
 Ye shall be knighted on the battle-field.

And straight from thence, from conflict nobly fought,
 While in your ears the shout of triumph ring,
 With everlasting joy, ye shall be brought
 Into the presence-chamber of the King.

ALICE J. JANVRI.

AUTOBIOGRAPHY OF ANOTHER MISSIONARY BOX.

To the Editor of the GLEANER.

HAVING understood that you want to glean more facts about boxes, I venture to send some picked up out of my own history. You will see it is very different, not only from that of my relative, whose account of himself or herself has been given in your columns, but I fancy from all other boxes that you ever heard of.

In the first place, you must know that I am an Indian—I think I may now say, judging according to the natural life of a box, an old Indian. I came into being at a place which curiously enough is called Salem, though the only connection between it and the holy city of peace was that it was blessed by a mission of peace. My complexion is, of course, dark, I may almost say black, as I was made of black wood, though, as I have heard, European boxwood is white. The hands that fashioned me were also black, but it was under the superintendence of a white German missionary with an English wife.

I was made to order, and intended as an accurate model of an Idol Temple to the village Mother Goddess. My mouth is large enough to admit a rupee or florin, but not a half-crown, though a penny will just go in. On the basement or walls are four texts, as follows:—

"The silver is mine, and the gold is mine."
 "To communicate forget not."
 "Freely ye have received, freely give."
 "Let nothing be lost."

These are all very good and suitable, but, judging from my experience, a still better might be found. It is "Give and it shall be given unto you, good measure, pressed down and shaken together and running over shall men give into your bosom"; for I am convinced, from my own experience, that the more that is entrusted to my care the more is left in my patron's keeping. Though I am bound to secrecy, and can neither speak nor write except by a machine, I may, without any breach of confidence, tell some facts which may be useful to other boxes. As a rule they are mostly placed in the hands of poor children, or in poor cottages, or on the counters of shops to receive the offerings not of the owner, but of others who are asked to put in. On the contrary, I have passed nearly all my life on a table in the hall, and have never asked any one to put in even a penny. I could never understand why rich people should be anxious to get pence or farthings from the poor, and not put their own pounds and shillings into their own box. By doing so they can comply with other texts beside those that I show them. For instance, they could "Do their alms in secret, not letting the left hand know what the right hand doeth." They could also very conveniently "On the first day of the week lay by in store as God has prospered them"; or they could acknowledge special answers to special prayers or other special mercies by a special offering dropped into the box.

Let me conclude with a few pieces of advice, the result of twenty-five years' experience:—

1. Let all who want to do good and prosper, whether rich or poor, have a missionary box.
2. Let the owner first take heed to feed it himself or herself.
3. Open it quarterly.
4. Gather up the fragments, such as books and papers no longer wanted, discount on ready money payments, and unexpected gains of all kinds, and give them or their tithe to me.
5. Lastly, remember that a free heart is the essence of acceptableness in offering, and therefore never impose your own rules on your neighbour's box.

AMMAN KOYIL.

TEN WEEKS IN INDIA.

Extracts from Letters to my Children during a Winter Tour.

BY THE REV. E. H. BICKERSTETH, M.A.,
 Vicar of Christ Church, Hampstead.

V.

CALCUTTA, January 17, 1881.



Y last letter closed with our departure from Benares for Calcutta. At 10 o'clock on the night of Monday, January 10, we got into a carriage rough as the Adriatic, which made us all sickly; so after four hours we discreetly changed into one equally good, where there was only one clergyman, who kindly welcomed us. We passed Patna and Dinapore, and through vegetation which became more and more tropical (palms, &c.) we slid into the night and slept as well as our jolted heads would allow us, and next morning reached Calcutta just at 6 o'clock. The kind Bishop (Dr. Johnson) had sent his carriage to meet us (the same carriage that Bishop Wilson had), and met us on the staircase, and his sister soon came and gave us the kindest welcome, though at 7 o'clock in the morning.

On Thursday morning the Bishop of Calcutta gave his charge to some sixty-five clergy in the Cathedral. On Wednesday and Thursday there was the Diocesan Conference. Edward was asked to speak on Education, and spoke admirably. On Friday and Saturday there was the retreat. I took the mid-day address on Friday, and the Bishop on Saturday. The only thing I did not like was the unbroken silence. It is not natural, to my thinking. I cannot imagine our blessed Lord enjoining silence on His Apostles, when He called them to come apart into a desert place and rest awhile. However, many men, many minds—but I love liberty.

On Friday evening I spoke at the C.M.S. quarterly meeting to a full room, and walked home alone, by moonlight, some 2½ miles. On Saturday afternoon M—— and I made an expedition by ourselves to the Botanical Gardens, which lie across the Hooghly river, beyond what was the Bishop's College. We got into a most quaint boat, the rowers sitting sideways to pull. There was a wonderful banyan tree in the gardens, under which I should think a thousand people could stand, and lovely palms and orchid houses. We got back by moonlight. Yesterday I preached in the cathedral in the morning, and at the great church of St. John's in the evening; and to-day have had long conversations with Mr. Parker, the C.M.S. Secretary, and others, at his house. One young Brahmin of the highest caste came, the son of a rich Brahmin, who used to allow him large moneys, but has now cut off every shilling, because his son attends Mr. Parker's Bible Class. It is hard to realise what genuine enquirers have to suffer.

This afternoon M——, and Edward, the Bishop of Colombo, and I called on Keshub Chunder Sen, to whom I had sent Professor Monier Williams' note of introduction. He was most courteous and interesting, and showed us his little prayer-meeting room in his house.

CALCUTTA, January 23, 1881.

We had the most charming "outing" from Tuesday noon to Saturday noon last week. It was a great matter to travel nearly 800 miles to see mountains which might be wrapped in mist and cloud—but God was most gracious to us, and we have seen scenery we can never, never forget. We travelled all Tuesday afternoon and night, and woke up at Siliguri, some 930 miles from Calcutta, to get into a quaint steam tram-car, which, with the most enterprising little engine, was to mount 30 miles of the Himalayan range to Kurseong. The foliage was luxuriant; ancient forests, gigantic reeds, tree ferns, tea-gardens, and then precipices on either side, our little railroad taking the sharpest



THE HIMALAYA MOUNTAINS, FROM DARJEELING.

curves with the most perfect adroitness, and once making the figure 8, immense precipices on either side. So we got to Kurseong, and then got into a tonga for the last 18 miles to Darjeeling. Alas! that night the distant hills were all veiled in cloud. I got up at 3 a.m. It was piercing cold, moonlight on near hills, but the snows all hidden. But at 6 we got up, and the glorious view was stamped into us as in a moment. The sun rose on the snowy ranges from 40 to 45 miles distant, though a belt of cloud, perhaps 20 miles broad, lay betwixt us and them, and quite veiled the lower snow ranges. But there arose Chinchungunga, 27,000 feet high, and all her sister mountains, in unutterable glory. M——, Edward, and I walked to the Observatory hill, a mile away, first lost in wonder and delight, and there we had our morning prayer, and I read Rev. xxi. from my Greek Testament. More clouds came up, but the snow hills were in sight, sometimes more, sometimes less, all day. We got three ponies, and rode up the Senchall mountains about ten miles ride, and had a wonderful view of the nearer Himalayas; and the evening roseate lights upon the most distant snows glowed into fire after the sun was set. On Friday morning

I was out by 6. The moon was up, and not a single cloud between us and the whole range of mountains. Edward and M—— soon came, and we can never forget the sight—it was like a pearl-like transparency, something so ethereal and tender it did not seem of the world—but it might be the steps of heaven leading down to earth. The mountains are so much higher than those in Switzerland, that you have to raise your eyes, and find them where you do not expect to find anything but air and clouds. Cowper's lines came continually to my mind—

"His are the mountains and the valleys his,
And the resplendent rivers—his to enjoy
With a propriety that none can feel
But who, with filial confidence inspired,
Can lift to Heaven an unassuming eye,
And smiling say—'My Father made them all!'
Are they not his by a peculiar right,
And by an emphasis of interest his,
Whose eye they fill with tears of holy joy,
Whose heart with praise?"

We left Darjeeling most reluctantly at 10 a.m., Friday; had an delightful day through the gorges and down the lower ranges



SELLING OPIUM IN CHINA.

tonga and tramway, travelled all Friday night, and reached our loving hospitable Bishop's home at 1 o'clock yesterday afternoon, our hearts echoing Keble's words—

"Thou who hast given me eyes to see,
And love this sight so fair,
Give me a heart to find out Thee,
And read Thee everywhere."

THE OPIUM TRAFFIC IN CHINA.



At the time when the subject of the Opium Traffic in China is engrossing the attention of earnest Christian men it may not be out of place to give some reference to it in the pages of the GLEANER. Not from a political point of view, but simply as to its effect on missionary work. The terrible evils wrought by opium-smoking stare the missionary in the face, and frequently in his ministrations among the people he comes in contact with the strong feeling which exists in the national mind against the foreigners on account of it. "Why do you Christians," they ask, "who profess to bring

us the Gospel which you say is for the good of the souls of men, bring us on the other hand that which destroys our bodies, poisons our sons, ruins our brothers, and leads us to beggar our wives and children?" And no process of reasoning will convince them that the missionaries are not in some way identified with the traffic.

The Chinese have a proverb that the opium shops, that is, for selling, retailing, and smoking, are more numerous than the rice shops. There are regular public establishments in many parts of China, with opium pipes and the other necessities for smoking the drug, in all parts of the suburbs and city, attended by gambling and licentiousness. According to an eye witness, "In entering these places we are accustomed to see the victims of this habit in their different stages of narcotism; some under the full influence of the drug, with a vacant expression and lifelessness; others with the glistening eye and excited expression; others in the intermediate states and stages." Besides these establishments, whither large numbers, especially of the poor, resort, it is to be remembered that in numerous families an opium pipe is kept for the use of the members of the clan or family,

and it is considered a mark of politeness and hospitality. Nor are the females exempt from the debasing and pernicious habit, although it is less common amongst them. In point of fact, opium-smoking is "a fearful, desolating pestilence, pervading all classes of people, wasting their property, enfeebling their mental faculties, ruining their bodies, and shortening their lives."

Nor is the habit confined to the heathen of the community. Again and again are the hearts of the missionaries saddened by their being compelled to suspend those of their flock who have given way under the temptation to indulge. And in the annual letters received from China, this very year allusion is made to the falls and failures of Native agents whose powers of resistance have been unequal to the allurements of the drug. Any case of the kind is a pathetic one, and calls for the prayers of God's people that those who have once abandoned the habit may be kept steadfast.

To put a case which has actually occurred. An opium-smoker hears the Gospel and believes. Conscious that he "cannot serve God and opium," he throws away his pipe, and is baptized. He is brought to the training college, and afterwards sent forth as an evangelist to his countrymen. The opium cravings come on again, but he resolutely and prayerfully resists them. At last in a moment of weakness, he yields. It is the first step in a rapid downward course, which ends in expulsion from the Mission ranks.

On the other hand it is good to read accounts of the conversion of opium-smokers. Such a case is related by the Rev. L. Lloyd of Fuh-chow:—

I may relate the history of one of the men baptized here in October. It seems that towards the end of 1880, a man in a deplorable state of poverty, and clothed in a filthy sackcloth garment, came into our chapel and was remonstrated with by the catechist, to whom he was known as an opium-smoker and idle, dissolute fellow, who had been cast out of his father's house in consequence of his evil doings. Much to the catechist's surprise, instead of speaking rudely on being reproved, he exclaimed, "Sing sang, I really do want to live a better life; will you teach me your doctrine, that I may be enabled to do so?" The catechist seems to have been convinced that he was in earnest, and promised to let him have a room in the house he occupied if his father was willing to clothe and support him, pointing out to him that God alone could give him strength to overcome his sins, and that he must pray to Him for help. The catechist then consulted one or two of the leading Christians on the subject, and they agreed to go with him to the young man's father, who is a respectable, well-to-do farmer. This they did, and made themselves answerable for his son's good behaviour. On these conditions the father advanced money and provided clothing for his son, and from that time till the present he has lived a changed life, and, best of all, has, we have every reason to believe, laid hold of the great truths of redemption and renovation by the death of Christ. He answered the questions I put to him before baptizing him very clearly, and we trust he may be a means of blessing to his, as yet, heathen family. Quite a crowd was present at the baptismal service, and before the service one of the members of the Chung family gave a very good address from the latter part of the first chapter of Romans, a passage frequently chosen when speaking to the heathen, and containing allusions to sins with which, alas! they are only too familiar.

In conclusion, it need only be added that the missionaries of the various societies labouring in China are doing their utmost to alleviate the suffering which comes under their notice every day. The Church Missionary Society, for instance, has an opium refuge at Hang-Chow and a dispensary at Fuh-Chow, where clever medical men are devoting their best energies not only to restore to health the victims of the vice who apply to them, but also to warn others against the temptation.

EXAMPLES WORTH IMITATING.

AT a recent missionary meeting, a box was handed in by a groom, with a paper stating that the amount was "collected by him in the harness room." The collection was 5s. 11½d.

THE following has been received by one of the Secretaries of the C.M.S. from a Harrow boy:—

"Dear Sir,—I enclose £1 10s. 6d., won in Athletic Sports last term, for the C.M.S. With best wishes for your Anniversary,—Believe me, yours sincerely, HERGA."

MR. DARWIN ON MISSIONS.

MR. CHARLES DARWIN, the great naturalist, recently deceased in his "Journal of Researches," describes some of the C.M.S. Mission stations at which he sojourned when in New Zealand. He says:—

At length we reached Waimate. After having passed over so many miles of an uninhabited useless country, the sudden appearance of an English farm-house and its well-dressed fields, placed there as if by an enchanter's wand, was exceedingly pleasant. Mr. Williams not being at home, I received Mr. Davies' house a cordial welcome. We took a stroll about the farm. I cannot attempt to describe all I saw. There were large gardens, with every fruit and vegetable which England produces, and many belonging to a warm climate. Around the farm-yard there were stables, a thrashing barn, with a winnowing machine, a blacksmith's forge, and on the ground ploughshares and other tools; in the middle was that happy mixture of pigs and poultry, lying comfortably together as in every English farmyard; and at a little distance a large and substantial water-mill. All this is very surprising when it is considered that five years ago nothing but the fern flourished here. Moreover, native workmanship, taught by the missionaries, has effected this change. A lesson of the missionary is the enchanter's wand. The house had been built by the windows framed, the fields ploughed, and even the trees grafted by a New Zealander. When I looked at the whole scene I thought I admired several young men, redeemed by the missionaries from slavery, were employed on the farm; they had a respectable appearance. Late in the evening I went to Mr. Williams' house, where I passed the night. I found there a large party of children, collected together for Christmas Day, and all sitting round a table at tea. I never saw a nicer or more merry group; and to think that this was the centre of the land of cannibalism, murder, and all atrocious crimes, I took leave of the missionaries with thankfulness for their kind welcome, and a feeling of high respect for their gentlemanlike, useful, and upright character. I think it would be difficult to find a body of men, better adapted for the service which they fulfil.

Mr. B. mentioned one pleasing anecdote as a proof of the sincerity of some at least, of those who profess Christianity. One of his young men left him who had been accustomed to read prayers to the rest of the servants. Some weeks afterwards, happening to pass late in the evening by an outhouse, he saw heard one of his men reading the Bible with difficulty by the light of the tallow to the others. After this the party knelt and prayed; in their prayers they mentioned Mr. B. and his family, and the missionaries.

New Zealand is not a pleasant place. The greater part of the English [the colonists in those early days] are the very refuse of society, neither is the country itself attractive. I look back but to one bright spot, and that is Waimate with its (Native) Christian inhabitants.

THE STORY OF THE LIFE OF DR. KRAPF, The Pioneer-Missionary of East Africa.

TOLD BY HIMSELF.

IV.—ON THE EAST COAST OF AFRICA.



HAVING sought preparation for the long sea-voyage by prayer and meditation, I set sail with my wife from Aden on the 11th of November, 1843, our destination being Zanzibar. From the first the sea was very rough, and on the 1st of November the wind blew violently directly contrary to our destined course, and we advanced but little, never losing sight of the mountains of Aden. But the 14th was a day of great distress, but I thank God, a day of Divine deliverance to us, which we should keep in remembrance as long as we live in this woful world. The wind had been adverse all the preceding night. The moon arose at midnight; but the abatement of the wind attended her appearance. At the break of day for which we ardently waited, the gale blew with fury. A formidable wave struck our bark, which forthwith sprang a leak. The only way of saving the boat and ourselves was now speedily to turn the vessel towards Aden. After the helm had been put about, the whole crew engaged in baling the water which forced its way through the leak. We were about sixty miles from Aden when the bark sprang the leak. My dear wife and myself repaired to our cabin, to unite ourselves in prayer. We recommended our bodies and souls, our dear friends at home, the whole Mission cause, and especially our Galla Mission, to the gracious protection of our Lord. Having committed ourselves to the care of our invisible Father and Saviour, we took our Bible, and a few other things, and made them up into a small packet, that we might save our greatest treasures in case we should be obliged to lower the little boat.

At five o'clock we could see Aden distinctly. But the wind, which had abated in the afternoon, died entirely away, and was soon succeeded by the land-wind, which seemed to drive us again toward the open sea. Night came on, and the land-wind prevented our muskets from being heard on shore. However, in the very nick of time a boat came up to us. Soon after we had left our leaky vessel she overturned,

mast lying in the water and the whole bark floating on the sea like a piece of wood.

I could not but see that the disaster of the first voyage was under Providence made serviceable to me; for had I made the voyage with the Arab captain of this first ship, he would have sailed direct from Arabia to Zanzibar, after the manner of his countrymen, without running into any port, and I should have lost the opportunity of personally exploring the places on the coast.

On the 23th of December we landed at Takaungu, as our captain had to return home with the ship in which we had come, and we were to proceed in a smaller one to Zanzibar. Accordingly we remained at Takaungu until the 3rd of January, 1844. The inhabitants were most hospitable to my wife and myself, giving us the only stone house in the village to lodge in. Here I met with the first mention of the country Jagga in the interior, to the south-west of Mombaz, as well as of the country of Usambara, and the inner African tribes of Uniamesi, in whose territory there is a great lake.*

On the 3rd of January, 1844, I left the hospitable village of Takaungu in a small boat, called a "daw" [dhow] by the Suahilis, which is the smallest sea-going vessel. In it you are but a few feet above the water; but have the advantage of being able to sail over rocks and sand-banks, and always close to the shore.

From Takaungu we reached the isle of Mombaz,† which has a harbour capable of containing ships of a tolerably large size. This island is several leagues in circumference, but is only very partially cultivated; yet mangoes and cocoa-nuts, oranges and limes, and in parts, the cinnamon-tree, are indigenous, whilst wild swine, introduced by the Portuguese, abound. The people here were well acquainted with the English.

At two in the afternoon of the 7th of January we dropped anchor in the safe and spacious harbour of the capital of the island of Zanzibar, where we were to repose for a time, after our long and fatiguing voyage, while I deliberated on my further plans and consulted my friends respecting them. We were hospitably received by Major Hamerton, the English consul, and until we could erect a dwelling we lived in the house of Mr. Waters, the American consul, who was a zealous friend to the Mission. He wished me to remain in Zanzibar, preaching on Sundays to its few Europeans; working amongst the Banians from India, of whom there are seven hundred in Zanzibar; founding schools for the instruction of the native Suahilis and Arabs; and preparing books in the languages of the mainland for future missionaries; but I could not abandon my original design of founding a Mission in the Galla land, which, so far as I know at present, extends to the fourth degree of south latitude.

On the second day after my arrival in Zanzibar I was presented by the English consul to the Sultan Said-Said, commonly called by Europeans by his other title, the Imam of Muscat. His palace lies outside the city. When the consul appeared with me at the entrance of the palace, the Sultan, accompanied by one of his sons and several grandees, came forth to meet us, displaying a condescension and courtesy which I had not before met with at the hands of any oriental ruler. He conducted us into the audience-chamber, which is pretty large and paved with marble slabs; American chairs lined the walls, and a stately chandelier hung in the middle of the room. The Sultan bade us be seated, and I described to

him in Arabic, his native language, my Abyssinian adventures, and plans for converting the Gallas. He listened with attention and promised every assistance, at the same time pointing out the dangers to which I might be exposed. Although advanced in years he looked very well, and was most friendly and communicative. Sultan Said-Said ascended the throne in 1807, and lived at Muscat up to the year 1840, when he removed the seat of government to Zanzibar, chiefly on account of its trade.

I remained in Zanzibar from the 7th of January to the beginning of March, 1844, hearing, seeing, and learning much. On Sundays I preached to the English and American residents, and during the whole period of my stay cultivated the acquaintance of Arabs, Banians, and Suahilis, gathering from them information respecting the coast and the interior. At the period named I resolved to leave my dear wife at Zanzibar, and to proceed to the island of Lamu, and thence to penetrate among the Gallas and found a missionary station. I took with me a letter of recommendation from Sultan Said-Said addressed to the governors of the coast, and couched in the following terms:—"This comes from Said-Said, Sultan; greeting all our subjects, friends, and governors. This letter is written in behalf of Dr. Krapf, a German, a good man who wishes to convert the world to God. Behave well to him, and be everywhere serviceable to him."

On the 13th of March I arrived at Mombaz, where I was hospitably received by the governor of the city, Ali Ben Nasser, who had been twice in London as representative of the Sultan of Zanzibar, on a political mission to the English Government. In the streets of Mombaz I saw some heathen Wanika, who had come from the neighbouring mountains. The inhabitants of Mombaz, too, visited me in great numbers and were very friendly. Then, all at once, the thought came upon me that for many reasons Mombaz would be best suited for the establishment of a missionary station. I was strengthened in my growing conviction by the friendliness of the people and officials of Mombaz towards Europeans, especially the English; by the proximity of this place to the neighbouring pagan tribes, a proximity so close that a missionary can visit their villages during the day and return to Mombaz at night; and by its healthiness and the conveniences which it offered in the way of living and residence. I resolved, therefore, to return to Zanzibar for my dear wife, and then to take up my abode in Mombaz, studying the Suahili language, making excursions among the pagan Wanika, and becoming acquainted with the condition of the interior, where I intended to preach the Gospel as soon as I was master of the language.

After I had engaged a teacher of the Suahili and Kinika languages I quitted Mombaz on the 18th of March, some of my fellow-passengers being natives of Arabia and India, and among them a Hindu of the Rajpoot caste, who had attended a missionary school at Bombay. The acquaintance of this person convinced me that a great influence is exerted on the characters of heathens by attendance at our schools, even although it may last but a short time and they do not at once become Christian. When I spoke to him about the idol-worship of the Indians he said: "There is only one Creator of heaven and earth, who is everywhere present, and sees and knows everything, even the thoughts of the human heart."

I reached Zanzibar on the 24th of March, and returned to Mombaz with my wife at the beginning of May, where I had to put up with several personal annoyances more or less trying. My greatest difficulty, however, lay in my want of a knowledge of the Suahili language, and in the absence of any help in the study, neither a grammar nor a dictionary of it having yet been compiled by any European. With the aid of Arabic, I surmounted this hindrance by degrees; but found in it, however, peculiarities which at first gave me immense trouble, but which also were converted into a source of delight, when I was at length able to cry "Eureka!"

On the 8th of June, 1844, I began the translation of the First Book of Moses with the aid of Sheikh Ali Ben, Muaddin of Barava, who was the Kadi (Judge) of Mombaz. I always considered this day as one of the most important of my life; but scarcely had I commenced this important work, and began to congratulate myself on the progress of my missionary labours, when myself and family were subjected to a very severe trial. On the 1st of July I was attacked by the fever; on the 4th I was somewhat better again, but the next day my wife

* This was the first allusion by any traveller to the great lake now known as the Victoria Nyanza.

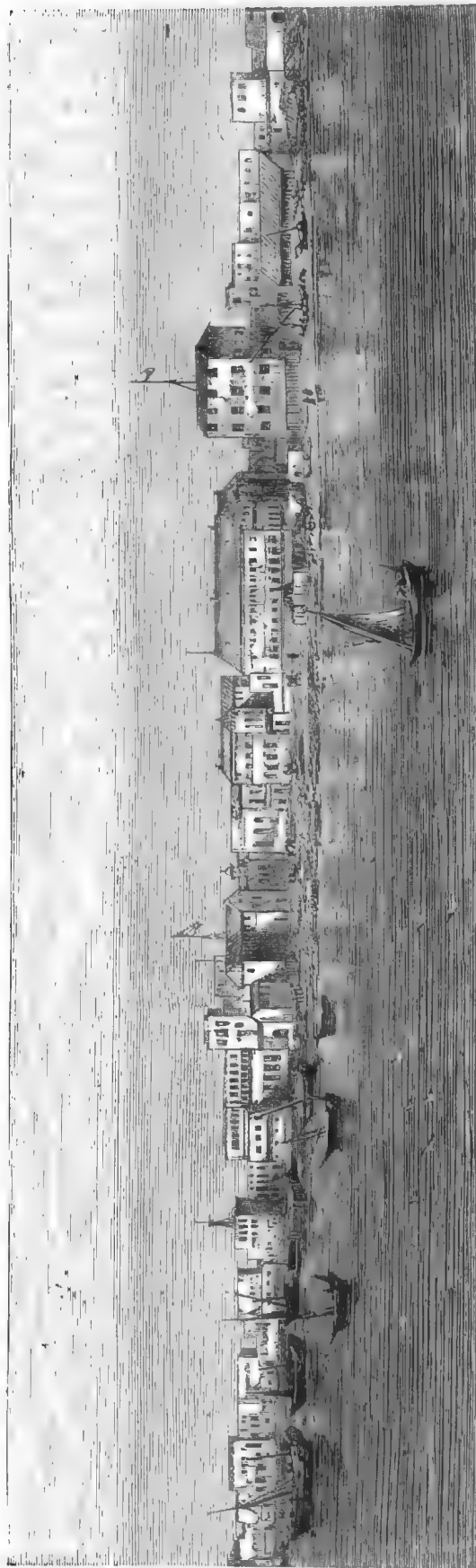
† Mombasa (the Portuguese form; Krapf calls it Mombaz) was, in the 17th century, one of the chain of settlements linking Africa, Arabia, Persia, and India, which were established by the Portuguese traders. The fortress bears an inscription, put up by Xeixes de Cabreira, the governor, in 1639, giving 1635 as the date of its erection. In the middle of the 18th century many of these settlements came under the dominion of the Arabs of Oman. The chief Arab ruler was known to Europeans as the Imam of Muscat, and one of these Imams, Said-Said, who reigned fifty-two years (1804—1856), established his power over large portions of the East African coast and of the shores of the Persian Gulf and Arabian Sea. Mombasa, to prevent its falling into his hands, was in 1823 offered by its inhabitants to England. A surveying squadron under Captain Owen was then on the coast, and to him the application was made. He eagerly accepted the offer, and a convention was signed accordingly; but in 1826, on Said-Said putting in his claim, the Government at home disavowed the annexation and withdrew the agents in charge, and the place then fell into the Imam's hands. At his death, his dominions were divided between his three sons, one of whom took Zanzibar and its dependencies. This son was succeeded by another son of Said-Said, the present Sultan. When Krapf arrived on the coast, Said-Said was at the height of his power, and had lately transferred his capital from Muscat to Zanzibar.



North.

LEWES.

NATIVE TOWNS.

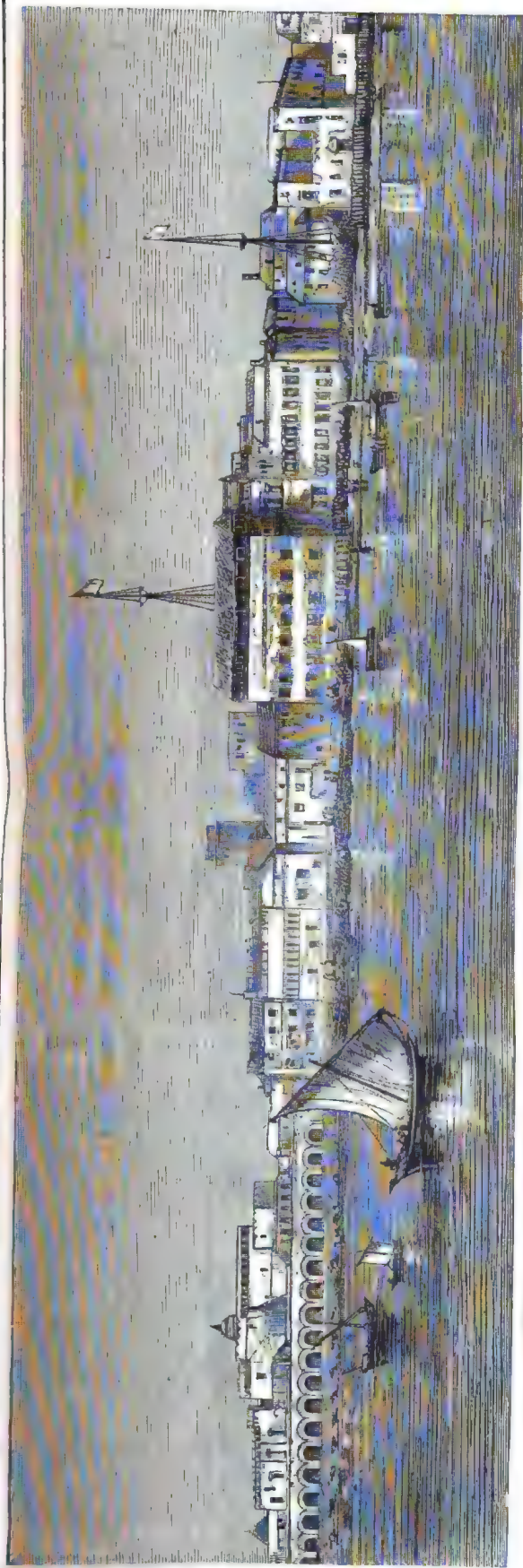


FRENCH CONSULATE.

PANORAMA OF ZANZIBAR, LOOKING EAST.

SULTAN'S PALACE AND ARSENAL.

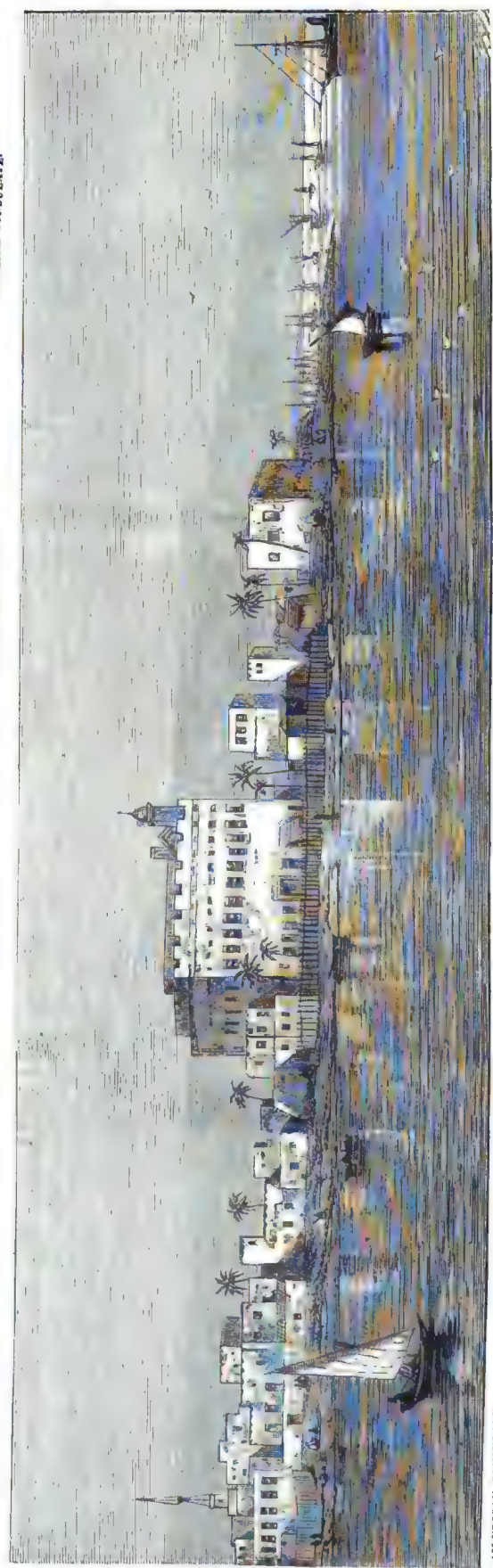
was attacked by verely; and on the 15th of July after midnight she became delirious when she recovered her senses was fully convinced that she soon be removed from my side. So strong was this conviction that she took farewell of me and the servants in tones of accents, especially recommending them to be well as were Mohammedan place their trust in Christ, not in Mohammed, as neither life nor death could bestow help, whereas the Son of God, gave now indescribable One of her last and pressing requests that I should not leave her in my report merely say to her father at home that the Sultan had been merciful as to a poor sinner in these trying moments lay on my couch by her death-bed, so strated by fever that with the greatest could I rise up to convince myself that she really dead. Lying in agony I could not rise at the moment, estimating the extent of this loss. She was opposite to Mombasa, the mainland, in the presence of the Governor the Kadi, and some hillis, by the way leading into the W territory. After Mr. Waters and friends in Be erected a stone monument over the grave that it might always mind the wandering hillis and Wanika here rested a Christian woman who had father, mother, and to labour for the civilization of Africa. I only with great exertion that I managed to be present at the funeral and had scarcely returned home when symptoms of the malady were again by the dear child but a few days later. They became fatal on the 15th, and I was obliged by the circumstances



BATTERY.

GERMAN CONSULATE.

ENGLISH CONSULATE.



AMERICAN CONSULATE.

UNIVERSITIES' MISSION.

PANORAMA OF ZANZIBAR, LOOKING EAST.

GAOL.

South.

to conduct this victim of the terrors to the grave of my beloved wife as possible.*

After several days in my zeal for the conversion of Africa, I used to calculate how much money would be required to cross Eastern and Western Africa by a chain of missionary stations. already, too, began to think that England might profitably establish on the eastern coast a colony for liberated slaves like Sierra Leone on the western coast, and that they might be employed as aids in the conversion of the Inner-African races. For such a colony, Malindi, or Mombasa, and its environs, would be the best site, more attention should be given to the formation of a chain of such stations through the interior, the fall of slavery, the slave-trade in America and elsewhere would be quickly and thoroughly suppressed. Christianity and civilization ever go hand in hand; brother will not sell brother; and the colour of a man's skin no longer exclude him from the office of an evangelist, the in slaves will have its knell. A black and black clergy in the Protestant Church here long, become a necessity in the civilization of Africa.†

* A picture of the scene from a sketch by Gordon, R.N., appears in the CHURCH MISSION GLEANER of August 1851. It is close to the present C.M.S. settlement of Zanzibar Town.

† There was small prospect of any of these yet Krapf lived to see Central African expeditions of our own day. Frere Town, and the Bishopric of the Niger.

MISSIONARY ALMANACK.

F. M. 1st 8.33 p.m.
L. Qr. 8th 5.9 p.m.

June.

N. M. 15th 6.33 p.m.
F. Qr. 23rd 6.1 a.m.

THE NAME OF THE LORD.

- 1 T A name that is above every name, Phil. 2. 10.
- 2 F His name shall be called Wonderful, Is. 9. 6.
- 3 S Emmanuel, God with us, Mat. 1. 23.
[and of the Son, and of the Holy Ghost, Mat. 28. 19.]
- 4 S Trinity Sun. 1st bapt. at Tokio, 1876. In the name of the Father, M. Is. 6. 1-11. Re. 1. 1-9. E. Ge. 18, or 1. & 2. to 4. Eph. 4. 1-17, or Mat. 3. 1st C.M.S. Miss. landed Calcutta, 1816. To take out a people
- 5 M Hallowed be Thy name, Mat. 6. 9. [for His name, Acts 15. 14.]
- 6 T Gen. Lake d., 1877. Gen. Hutchinson Lay Sec., 1881. Do all in [the name of the Lord Jesus, Col. 3. 17.]
- 8 T 'H. Venn' str. entered Niger, 1878. Up and down in His name,
- 9 F None other name under heaven, Acts 4. 12. [Zec. 10. 12.]
- 10 S Whereby we must be saved, Acts 4. 12.
[vessel to bear My name, Acts 9. 15.]
- 11 S 1st aft. Trin. St. Barnabas. S. Crouther ord., 1843. A chosen M. Jos. 3. 7 to 4. 15, or De. 33. 1-12. Ac. 4. 31. E. Jos. 5. 13 to 6. 21, or 24, [for Na. 1. Ac. 14. 6.]
- 12 M In His name shall the Gentiles trust, Mat. 12. 21.
- 13 T Duncan's 1st Sermon, in Tainsham, 1858. Preached boldly in the [name of Jesus, Acts 9. 27.]
- 14 W Persia Mission adopted, 1875. In the name of our God we will
- 15 T A strong tower, Prov. 18. 10. [set up our banners, Ps. 20. 5.]
- 16 F Holy and reverend, Ps. 111. 9. [child in My name rec. Me, Mat. 18. 5.]
- 17 S Adjui brought to S. Leone. '22. Who so shall receive one such little [His name shall dwell therein, Pa. 69. 36.]
- 18 S 2nd aft. Trin. Adm. Prevost of Metlakahla, 1878. They that love M. Judg. 4. Ac. 2. 22. E. Judg. 5, or 6. 11. 1 Pet. 3. 8 to 4. 7.
- 19 M If ye shall a-k anything in My name I will do it, John 14. 14.
- 20 T Queen's Accn. The name of the God of Jacob defend thee, Ps. 20. 1.
- 21 W Not unto us, but unto Thy name give glory, Ps. 115. 1.
- 22 T They that know Thy name will put their trust in Thee, Ps. 9. 10.
- 23 F Let them also that love Thy name be joyful, Ps. 5. 11.
- 24 S St. John Bapt. Counted worthy to suffer for His name, Ac. 5. 41.
[there am I in the midst of them, Mat. 18. 20.]
- 25 S 3rd aft. Trin. Where two or three are gathered in My name, M. 1 Sa. 2. 1-7. Ac. 7. 1-35. E. 1 Sa. 3. or 4. 1-19. 1 Jo. 1.
- 26 M Call upon His name, Ps. 105. 1. [known My name, Ps. 91. 14.]
- 27 T Id. Lawrence d., 1879. I will set him on high, because he hath
- 28 W J. W. Knott d., 1870. Hazarded their lives for His name, Ac. 15. 26.
- 29 T St. Peter. Bp. Crouther consec., 1864. I will write upon him My [new name, Rev. 3. 12.]
- 30 F Blessed be His glorious name for ever, Ps. 72. 19.

EPITOME OF MISSIONARY NEWS.

The Rev. T. W. Drury, M.A., of Christ's College, Cambridge, Rector of Holy Trinity, Chesterfield, has been appointed Principal of the Church Missionary College at Islington, in succession to the Rev. W. H. Barlow. Mr. Drury was 25th Wrangler, 3rd Class Classical Tripos, 1st Class Theological Tripos, and Scholefield and Evans University prizeman.

The C.M.S. Committee have appointed Admiral Prevost a Vice-President of the Society. They have also appointed the following to be Honorary Life Governors, who have rendered very essential services to the Society:—The Ven. Archdeacon Cooper, of Kendal; the Ven. Archdeacon John W. Bardsley, of Liverpool; the Rev. Canon Crosthwaite, Vicar of Knaresborough; the Rev. G. C. Hodgson, Vicar of Corbridge; the Rev. Prebendary Jarratt, Vicar of North Cave; the Rev. Prebendary Charles Marshall, Rector of St. Bride's, London; the Rev. C. Matheson, Master of the Clergy Orphan School, Canterbury; General F. Haig, R.E., who has taken an active personal part in the Society's work in India; James Hough, Esq., of Cambridge; Wm. Charles Jones, Esq., of Warrington; Charles Playne, Esq., of Stroud.

On May 1st, an ordination was held at St. James's, Clapham (of which the Rev. W. H. Barlow is the new Vicar), by Bishop Perry, under a commission from the Bishop of London, and with the concurrence of the Bishop of Rochester. Eleven C.M.S. missionaries were admitted to deacon's orders, viz., Mr. Thomas Phillips, B.A., of Trinity College, Dublin, who had resided two terms at Islington College; and ten other Islington students, Messrs. R. R. Bell, J. Blackburn, T. Dunn (late a lay missionary in Ceylon), W. J. Edmonds, A. R. Fuller, C. Harrison, L. G. P. Liesching, E. C. Gordon, A. J. Santer, and C. Shaw. The sermon was preached by Canon Hoare, and the candidates were presented by Mr. Barlow.

The ten Islington men above named all competed in the Oxford and Cambridge Preliminary Theological Examination, and all passed, viz., Messrs. Edmonds and Santer in the 1st class; Messrs. Bell, Dunn, Harrison, Liesching, Gordon, Shaw, in the 2nd; and Messrs. Blackburn and Fuller in the 3rd.

The locations of five of the eleven men ordained were mentioned in our last. The remainder are appointed as follows:—Mr. Shaw to the Yoruba Mission; Mr. Bell and Mr. Santer to Bengal; Mr. Harrison to the Gond Mission, Central India; Mr. Liesching to Ceylon; Mr. Fuller to Mid-China.

The following appointments have also been made:—Mr. A. J. Shields, B.A., of Jesus College, Cambridge, to the Sanial Mission; the Rev. A. J. A. Gollmer, an Islington man of 1880, to the Koi Mission on the Godavery; the Rev. J. Field, who was a lay missionary at Lagos, and was also ordained in 1880, to Ceylon; Mr. E. Elliott, B.A., of St. Catherine's College, Cambridge, to Fuhchow; and Mr. J. A. Wray as a lay missionary to East Africa.

Mr. John O. Horden, M.B., of Edinburgh University, a son of the Bishop Moosonee, has offered himself to the Society as a Medical Missionary, and been appointed to the North Pacific Mission.

The following missionaries have lately returned home:—Mr. D. W. Bar from Sierra Leone; the Revs. F. T. Cole and J. Tunbridge, from the Sanial Mission; the Revs. W. Keene and F. A. P. Shireff, from the Punjab; the Rev. R. T. Dowbiggin, J. T. Simmonds, and D. Wood, from Ceylon; the Rev. J. Hoare, from Mid-China; Mr. J. Batchelor, from Japan; the Rev. T. S. Gray from New Zealand.

We ought before to have mentioned the appointment, by the Marquis Ripon, Viceroy of India, of the Rev. W. R. Blackett, M.A., Principal of C.M.S. Divinity School at Calcutta, to a seat on the important Commission of Education in India, as a representative of the Church of England.

On March 19th, Bishop Royston, of Mauritius, ordained a Tamil catechized named John Ernest, who was trained in Archdeacon Hobb's school at Cap-Haïtien, Mauritius, and afterwards in the Rev. T. Kember's Training Institution in Tinnevely.

The Archbishop of Canterbury has conferred the Lambeth degree of B.D. on the Ven. Archdeacon E. B. Clarke, of Waimate, New Zealand, who has been C.M.S. missionary for twenty-two years.

Mrs. Landall, of the China Inland Mission, whose recent death has caused wide-spread regret among the friends of Missions in China, was a step-daughter of the veteran C.M.S. Missionary of Ningpo, the Rev. F. F. Gough, and worked with him devotedly for the good of the Chinese women for thirty years prior to her marriage—in fact from her childhood, for she died at the age of twenty-seven.

Letters are to hand from Uganda, dated Christmas Day last. Mr. O'Flaherty and Mr. Mackay were well, and the work was going on prosperously. Copplestone also writes from Uyuui on March 4, and Dr. Baxter and Mr. C. from Mpwapwa on March 23; all well.

A favourable review of the book lately published by the Rev. C. T. Williams and Mr. Felkin, *Uganda and the Egyptian Sudan*, having appeared in *Times*, the Rev. J. Hannington, the leader of the new missionary party going to Central Africa, wrote to that paper to appeal for help in purchasing a boat to put on the Victoria Nyanza; and several contributions were sent in.

The *Proceedings* of the Royal Geographical Society for May contain an interesting account of the march of the Belgian Elephant Expedition from the east coast of Africa to Mpwapwa in 1879. The writer warmly acknowledges the "exceeding kindness and attention of Mr. J. T. Last of the Church Missionary Society."

The S.P.C.K. has granted £500 towards the fund now being raised by Bishop Horden for the maintenance of missionary clergy in the Diocese of Moosonee, and also £300 towards his church building fund.

Mr. Rivers Thompson, the new Lieut.-Governor of Bengal, is a member of the C.M.S. Calcutta Corresponding Committee. The late and present Lieut. Governors of the Punjab, Sir R. Egerton and Sir C. Aitchison, are also lieut. supporters of Missions.

The Bishop of Madras, in his recent charge, takes a very encouraging review of the progress of Missions in the diocese. Since his last visit, four years ago the number of baptized Native Christians connected with the Church of England has risen from 79,917 to 101,246, an increase of 21,329 or 27 per cent. Just one-half of this increase belongs to the C.M.S. There are further, 38,000 catechumens. No less than 8,722 Natives had been confirmed in the four years. In the twenty years to which Bishop Gell's faithful happy episcopate now extends, 120 Native clergymen have been ordained of them in connexion with the C.M.S.

The increase in the number of baptized Christians last year in the C.M.S. districts in Tinnevely was only 23 short of 2,000. There were 936 baptisms, 1,919 infant baptisms, 713 burials, and 415 marriages, performed by the 57 Native (C.M.S.) clergymen in the 1,027 (C.M.S.) villages in which they are Christians. In the six months following his return to active work after severe illness, Bishop Sargent confirmed 2,565 Native candidates.

A most interesting first report of the new Bheel Mission, at Khairwarra Rajputana, has been received from the Rev. C. S. Thompson, the zealous missionary supported by Mr. Bickersteth's benefaction. He describes the difficulty he has experienced in getting access to the timid and suspicious highlanders, who doubted whether he had come to kill them or to levy taxes; and the steps by which he has already succeeded, through patience and the exercise of his medical knowledge, in winning the confidence of many.

Bishop Stuart, of Waiapu, has presented to St. John's Church, Napier, a handsome pulpit, made entirely of New Zealand woods, as a memorial to the late Bishop Williams.

We ought before to have mentioned the appointment of Mr. E. Mantel Assistant Central Secretary, with a view to his developing Juvenile Associations and other branches of home work, by magic-lantern lectures, Sunday school addresses, promoting the sale of the periodicals, &c. It will be a great assistance to him if those of our friends who possess pictures, diagrams, lantern-slides to spare, would kindly place them at the Society's disposal.

THE CHILDREN'S HOME.

THE Rev. A. J. P. Shepherd, Director of the C.M.S. Missionaries' Children's Home, asks for presents of books and magazines for the use of children, both for Sunday and for week-day reading. Volumes of magazines are especially attractive. Perhaps also some friend would pay the cost of re-binding some of the books now in use, and of binding periodicals.

He also writes that *two pianos* would be very acceptable. Requests like these will surely meet with an immediate response. We almost inclined to take up the old school-boy phrase, and say, "Don't all at once!" But we hope many will speak—or write—to Mr. Shepherd, at Home, Highbury Grove, London, N.

THE CHURCH MISSIONARY GLEANER.

JULY, 1882.

THE STORY OF THE PERSIA MISSION.

BY THE REV. ROBERT BRUCE, D.D.



T is remarkable that, in the second Report of the Church Missionary Society, published June 8th, 1802, when that Society which is now the mightiest and most highly honoured Society for the extension of Christ's Kingdom in the world was herself hardly born, and had not yet given birth to a single Mission, the Persian language is mentioned as one of the very first to be cultivated for the purpose of spreading the knowledge of the Gospel in the heathen world. It was, however, reserved for Henry Martyn to carry the message of Divine grace to Persia in 1811, and to translate the New Testament into the Persian language, which he accomplished in the one year of his residence. But his translation came to London, and remained there; nor was any attempt made to carry it back to Persia until more than half a century had elapsed. The American Mission at Ooroomiah was to the Turkish-speaking people of the extreme north of the country. The C.M.S. Mission at Ispahan is the first Mission which has been established by any Protestant Church in the Persian-speaking parts of Persia.

In the year 1858 I first went out as a missionary of the C.M.S. to the Punjab, and the greater part of the first three and a half years of my mission life was spent at an out-station called Narowal. Though the greater part of the inhabitants of the Punjab are idolaters, I was led from the first to study the Mohammedan religion; and when I received an order from the Committee to leave Narowal and go to the new Mission to be opened in the Derajât, on the Afghan frontier, which was entirely to Mohammedans, I saw that it had been of God that I had made choice of Islam for my sphere of labour.

I laboured for six years among the Afghans, and Pushtu was the language through which I held intercourse with them. But in the last year of my stay in the Derajât I began to think that the Persian language would be a better means of aiming at the extension of Christ's Kingdom in Central Asia than Pushtu, and with this object I began to study Persian. Eighteen months afterwards I found myself in Persia.

In the spring of 1868 my wife and myself were both obliged by illness to visit England for awhile. And when having, by God's mercy, regained my health, I was planning a return alone to India in the spring of 1869, I met a friend who had travelled in Persia. What he told me created a desire in me to go through that country. When I mentioned this to Mr. Venn, his eyes filled with tears, and he said with emotion, "I am so thankful for this opening; it is one of those things we looked for in vain in times past, but which God is giving us now." What to me was but a *journey* was to him an *opening* made by Him "who openeth, and no man shutteth; and shutteth, and no man openeth"; and such, we trust, it has proved.

In March, 1869, I left London for Persia, *en route*, as I thought, for India, and with the permission of the Committee to spend one year in that land. During my first year there, I felt deeply the spiritual famine of the land, and I asked and received permission to prolong my stay for another year. My wife joined me in 1870, and we took up our abode in Julfa, the Armenian suburb of Ispahan, the ancient capital. When only a few months remained of my second year's sojourn, I received a letter from Mr. Venn, saying that if I could make a good revision of Henry Martyn's translation of the New Testament the Committee would consent to my staying in Persia for that purpose; if not I must go on to India in May, 1871, when the second year would have expired. The postal arrangements were at that time so bad

that it generally took from five to six months to get an answer to a letter from Europe; and as I could not be a judge as to whether I could make a good revision of the Persian Testament or not, we earnestly prayed that God would make His way plain. The month of April arrived, when the decision must be made; and lo! in that very month nine Mohammedans, all respectable, intelligent men, asked me to baptize them. I felt sure that this was an answer to our prayers, and a plain guidance from God that we should stay in Julfa.

There had been great distress in Persia, though no famine, during the winter months of 1870-71, and as the summer and autumn of 1871 passed away the near approach of a dreadful famine became more and more manifest. My wife and myself daily prayed that God would send us money to relieve the want of the sufferers, but we made no appeals to any human being except one—to my sister. In September the first answer to our prayers came in a telegram from Colonel (now General) Haig, of Calcutta, offering to collect money for the Persian famine. The result of Colonel Haig's noble effort was that he sent us during the winter months £3,500 for the Ispahan poor, besides other sums which he sent for the poor of Shiraz and Teheran. We soon had about 7,000 poor on our list; and most anxiously did we look and pray for more aid, though we knew not whence it could come; when one day I received a telegram from Pastor Haas of Stuttgart, Wurtemberg (whose name, as well as Colonel Haig's, I had never heard before), saying, "Draw on me for £1,000." We drew £4,600 from this aged servant of God during the winter months, and I received a letter from him saying, "We know Mohammed taught his followers to hate Christians, but Jesus taught us to love our enemies, and we have collected this money in sixpences and shillings, as it were, from the poor Germans, and we hope you will distribute it among Jew, Christian, and Mohammedan without any distinction." We received also £3,500 from the London Committee for Persian Famine Relief, £1,500 from Sir Moses Montefiore for the Jews, and several smaller sums from private friends. We received in all £16,000.

That winter was a season of distress never to be forgotten; we devoted our whole time to the relief of the sufferers. The Mohammedan priests and governors in Ispahan did nothing themselves, and instead of assisting us in our work rather looked upon it with disfavour. In April I received a telegram from the same Pastor Haas of Stuttgart, saying, "We have £1,700 more for you if you will get up an orphanage." As we had in our relief list a great number of poor children whose parents had died of hunger, we thought this a call from God to begin an orphanage, and accordingly did so. Five months passed before we received a letter (in September) from our German friends, who with Pastor Haas formed the Wurtemberg Persian Famine Relief Committee; and when the letter reached us it was in these words: "Since telegraphing to you about the orphanage we have corresponded with your Society in London, and they inform us that they have not taken up the Persia Mission, and that you are only on a visit to that land; this being the case it will not be possible for you to continue the orphanage; we have therefore given the £1,700 to the Basle Missionary Society, who have undertaken to send out missionaries and to get up an orphanage." I had already been supporting the orphans for five months when I received this, which seemed to me unpleasant news. But God makes all things work for His own glory. The Basle Society sent out two Armenians trained in Basle to Tabreez; they spent nearly two years trying to get up an orphanage, and having failed to do so, in the end £1,300 of the money was handed over to the C.M.S., £400 of it having been spent in the transaction and lost



THE PERSIAN FAMINE OF 1871: ORPHAN BOYS.

to the poor orphans for whom it was intended.

About this time an Armenian gentleman asked me to take charge of a school of Armenian boys, in which English was taught, and which was supported by a bequest of £60 per annum left by a relative of his. I replied that if he would rent the house next to my own for a school-house and open a door through the wall into my courtyard, I should be happy to look in several times daily, but that my stay in Persia was uncertain. I never shall forget the first day I examined the boys; they were being instructed in Romans, Revelation, and Psalms, but had not read Genesis or Matthew, and could not tell me who Abraham was. By God's blessing the number increased from twenty to one hundred and thirty—thirty of whom were Mohammedans.

From my first arrival in Julfa till this time I had done the utmost in my power to work in harmony with the Armenian archbishop, monks, and priests, and had refused to receive any converts from their Church to the Church of England, telling them that my work in Persia was for the non-Christian population, and trying to get them to work with us; I even allowed the Armenian priests to teach their own doctrines in the school. But when the number of our scholars increased, and I was obliged to complain of the non-receipt of the sum of £60 due to the school, and also of the conduct of one of the priests, who was paid as a teacher of the school, in neglecting his duties, the archbishop and priests of the Armenian Church joined the Roman Catholic priest in stirring up the Mohammedan authorities against us. They drove the Mohammedan boys out of the school, put spies on the door of the Mission-house to report to the Persian authorities the name of every Mohammedan who visited me, and in other ways stirred up a persecution.

The C.M.S. Committee still hesitated to start a Persia Mission, partly from a doubt whether the door was really opened, and partly on account of the loud calls from other fields. But they allowed me to have a Persian schoolmaster from their Bombay Mission, Mr. Carapit Johannes, who has been of the greatest service to us. The boys' school has continued to flourish under his care; it now contains 150 scholars, and has already brought forth fruit in young men, who are being employed as agents and colporteurs of the British and Foreign Bible Society for the dissemination of God's Word among the Mohammedans.

In 1875 my wife and I paid a visit to England, and during the five months which I spent there the Committee felt that they were led by God to enrol Persia on the list of their Missions. This accounts for the date of her birth being given in the Report as 1875. In the winter of 1878-9 we had the great privilege of a visit from Mr. Watt, the able and devoted agent of the British and Foreign Bible Society for Southern Russia; and the result of his visit was that I undertook the agency of the Bible Society in Persia.

We have yet one more link in the chain of God's gracious providences towards our Mission to relate, with feelings of deep gratitude to the Hearer and Answerer of prayer, to Him "that openeth, and no man shutteth; and shutteth, and no man openeth." (Rev. iii. 7.) In 1877 I felt the absolute necessity of seeking for another missionary for the Persia Mission. During the first three years of our Mission life in Persia we had worked solely for Moslems, and as related above we had numbers of Mohammedans coming every week to the Mission-house for prayer and reading the Word of God, and we had thirty Moslem boys in our school. The opposition and persecution set on foot by the Armenian and Roman Catholic priests for a time changed the aspect of our Mission work, and we had felt ourselves compelled to confine our labours chiefly to the members of Eastern Christian Churches. Through the liberality of kind Christian friends in England and Ireland we had been enabled to

add commodious boys' and girls' school buildings, an orphanage, and industrial school to the Mission-house, and also to build a fine Mission-hall or chapel, in which we hold Divine service in the Persian language. We have a congregation of about 150 members, of whom 56 are now communicants, a boys' school with 150 and a girl's school with 50 scholars, and we have about 20 boys in the orphanage. We felt that the time was come when we ought to seek to make our Church a light to the Moslems also, and that nothing would be so likely to do that as

the establishment of a Medical Mission. We knew that the Committee of the C.M.S. had neither funds nor men sufficient to work the fields already occupied by their missionaries; so after having made it a subject of earnest prayer we wrote to an unknown friend, Mr. Edmond of Edinburgh, who had shown by a letter a great interest in the Persia Mission, asking him to look out for a medical missionary for Persia. In a very short time Mr. E. not only found the man, but also most kindly undertook to raise £100 per annum for three years towards his salary. Two other friends of the Persia Mission also undertook to give £150 per annum towards the local expenses of the medical mission; and on the 1st of January 1880, the Rev. Dr. E. Hoernle, sent out by the C.M.S., arrived in Ispahan. Being the son of one of the oldest missionaries of the C.M.S. in India, he had known Hindustani from his youth, and had studied the Persian language a little in India, so he was able to commence active work almost



PERSIAN WOMEN IN OUT-DOOR COSTUME.

from the time of his arrival amongst us in Julfa.

I cannot sufficiently thank God for the special qualifications with which He has gifted His servant Dr. Hoernle for the great work he is now carrying on during our absence. He has indeed more on his hands than any one man can do. Rightly valuing the great importance of educational work, he has thrown himself into the work of the school, for which he is eminently fitted, and teaches two hours daily in the boys' school. He has opened a dispensary for the poor, and built a hospital on the Mission

premises. He preaches in Persian every Sunday, and generally in English also; acts as pastor to the congregation, and superintends the work of the Bible colporteurs; besides carrying on his studies in the language. When we reflect that he is just now the only missionary in the southern half of Persia, we surely cannot but feel how serious it is to leave one man with such a burden of work upon his shoulders.

I appeal to all who revere the memory of Henry Martyn to come to the help of the C.M.S., and enable them to establish a strong Mission in the land for which he gave his life—to give it life eternal. If Henry Martyn could be consulted, surely no other memorial would please him half so well. And I appeal still more confidently to all who love the Lord Jesus Christ to help Him to "set His throne in Elam."

THE STORY OF THE LIFE OF DR. KRAPP, The Pioneer-Missionary of East Africa.

TOLD BY HIMSELF.

V.—WORK AT MOMBASA AND RABBAI.



ON the 19th of August, 1844, I made an excursion to the village Rabbai Ku, Great Rabbai, or old Rabbai, partly to see whether the locality was suited for a missionary station. When we landed at four in the afternoon I was received by a crowd of heathen Wanika, who lifted me out of the boat and bore me on their shoulders to the land with singing, dancing, brandishing of arrows, and every other possible mode of rejoicing. The Wanika made a favourable impression on me; for they were both quick and well-behaved, but wore extremely little in the way of clothes, even the women not being sufficiently clad; yet on leaving Rabbai I was not quite convinced of its suitability for a missionary station.

On the 3rd of September I visited the village of Ribe. The chiefs and their retinue welcomed me, and conducted us through three entrances in the palisades into the village, amid cries of rejoicing, dancing, and brandishing of swords and bows. Whenever any one only stood and looked on, he was driven by the chiefs into the crowd, to dance and shriek with his neighbours. When I said I was not a soldier, nor a merchant who had come there to trade, but a Christian teacher who wished to instruct the Wanika and the Galla in the true knowledge of God, they looked at me with something of a stupefied expression, and could not rightly understand, but assured me of their friendly disposition.

I arrived again at Mombaz, being on the whole well pleased with my journey. I was grieved, however, in witnessing the drunkenness and sensuality, the dulness and indifference, which I had observed among the Wanika. The chief of Kambe said openly, "There is no God, since he is not to be seen. The Wanika need trouble themselves about nothing except tembo (cocoa-wine), corn, rice, Indian corn (mahindi), and clothes;—these are their heaven. The Watumba" (Mohammedans), he added, "were fools to pray and fast so much." Meanwhile, with the view of settling down among the Wanika I remained in Mombaz, prosecuting with great zeal the study of the Suahili language, into which by degrees I translated the whole of the New Testament, and composed a short grammar and a dictionary, continuing likewise my geographical and ethnographical studies in the certain conviction that the time would come when Eastern Africa, too, would be drawn into European intercourse, and these introductory studies would be made available, even if for the present no great missionary result were to be attained.

On the 25th of March, 1845, I made an excursion to Rabbai Mpia (New or Little Rabbai) a village consisting of some twenty to twenty-five huts. Eastward there was a magnificent view of the sea, of Mombaz, and the level country; and to the north and west stretched far away the plains of the Wanika and the Wakamba. I felt at once the impression that this would be just the place for a missionary station.

The elders were very friendly. I explained to them that the object of my visit was to teach them the words of the book (the Bible) which I held in my hand. One of the elders asked whether I was an enchanter, who could tell him out of the book how long he was to live; or whether I could heal the sick chief by a prayer from it. I answered that this

book could make them live in everlasting joy, if they accepted and believed what was read to them; that they would be cured of the worst of maladies, sin, if they believed in the Son of God. I then narrated to them some of the chief facts in the life of Christ, and pointed out in conclusion that God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life. One of the elders said that it was really true that God loved men, for He gave the Wanika rain, tembo, and clothes. I rejoined that these were certainly great proofs of Divine love, but that, after all, these were only earthly gifts, and would not avail them, if God had not taken care for their souls, and had not sent his Son to free them from sin and Satan. Another elder, who seemed to understand me better, repeated my whole address, and that with tolerable accuracy.

From Rabbai Mpia I went in a south-westerly direction towards the Wakamba land. On my way back I had the pleasure of seeing for the first time the mountain Kadiaro, which is distant about thirty-six leagues from Rabbai Mpia, and rises some 4,000 feet above the level of the sea. The sight of this mountain gave me great delight, and in imagination I already saw a missionary-station established in that cool climate for the spiritual subjection of the countries of the interior.

The ensuing twelvemonth was a period of varied experience and suffering. After the rainy season, in March, 1845, I left Mombaz on a trip to Takungu, exploring the coast and its immediate interior. At the beginning of October I had a violent attack of fever, brought on by exposure to the sun. On December 1st, being a little recovered, and having formerly felt the good effects of the sea air, I took a trip to Zanzibar, where I received much kindness from the English consul, Major Hamerton. Three months later I took another sea trip, and explored among other places the ruined and deserted town of Malindi, which might again be a populous and flourishing port, serving as an important missionary centre.

At last, on the 10th of June, 1846, my dear and long-expected fellow-labourer, Rebmann, arrived. After a few days he was attacked by fever, but soon recovered sufficiently to accompany me to Rabbai Mpia, to receive the assent of the elders to the establishment of a missionary-station there. I introduced my beloved fellow-labourer to the chiefs, and asked for the same friendly reception for him which had been given to myself, which was promised with pleasure. I explained the object of the Mission, remarking that I had now visited the whole of the Wanika-land, and was convinced that we should be welcomed in every village. To this they assented. But, I continued, Rabbai Mpia seemed to me the place best suited for our object; and that as here I had met with more kindness than anywhere else I asked them whether they would consent to our establishing ourselves among them. Immediately and without any stipulation, even without asking after African fashion for a present, they responded, "Yes!" and truly with one heart and mouth. They gave us the strongest assurances of friendship; the whole country should be open to us; we might journey whithersoever we pleased; they would defend us to the uttermost; we should be the kings of the land, &c. When we then spoke of dwelling-places, they replied: "The birds have nests, and the Wasungu (Europeans) too must have houses." I mentioned to them two huts, which at that very time were uninhabited, and asked them to repair and improve them, until we were ready to remove from Mombaz to Rabbai, and this was assented to most willingly.

Scarcely had we returned to Mombaz, when we were both attacked by fever, and a whole month elapsed before Rebmann was convalescent. August 25th was fixed on as the day of our entry into Rabbai. On the morning of that day I had a severe attack of fever, but it did not keep me from journeying thither. Whether the result be life or death, I said to myself, the Mission must be begun; and with this resolve, and an inward prayer for succour, I tottered along by the side of Rebmann, who was likewise very weak and could scarcely walk. We therefore determined to ride by turns on our single ass, but after some time I was quite unable to go on foot, and obliged to monopolise the beast. With much pain I ascended the steep hill, which even without a rider the ass could scarcely have mounted, and Rebmann also could only clamber up by the most painful exertion. Scarcely ever was a mission begun in such weakness, but so it was to be, that we might neither boast of our own strength, nor our successors forget that in working out His purposes, God sanctifies even our human infirmities to the fulfilment of his ends.

It was surprising how my physical strength increased the higher I ascended. The cool air was a genuine stimulant. Arrived at the summit, I felt myself, nevertheless, quite exhausted, and was obliged at once to lie down on a cow-hide in the house of the chief Jindoa, where I slept for several hours. The sleep was so refreshing, that I awoke with the consciousness and strength of convalescence.

The chiefs then came in a body to greet us and to fix the day for the commencement of the building. They wished themselves to build, and we were to give in return a present of fixed amount. On the 16th of September the new house was roofed in, and thus the work of the Wanika ended. We were now obliged to do the rest of it mostly with our own hands. If any one had seen us then and there in dirty and tattered clothes, bleeding from wounds caused by the thorns and stones, flinging mud on the walls in the native fashion, and plastering it with the palm of our hands, he would scarcely have looked upon us as clergymen. But a missionary must not let trifles put him out; he must learn to be high and to be lowly for the sake of his Master's work; and with all this toil our hearts were made glad, even more so than in quiet times, before and afterwards. During every interval of rest, I persevered with the translation which I had begun, though often during the renewed attacks of fever, the thought would arise that even before the commencement of my proper missionary labours, I might be summoned into eternity. I prayed fervently for the preservation of my life in Africa, at least until one soul should be saved; for I was certain that if once a single stone of the spiritual temple were laid in any country, the Lord would bless the work, and continue the structure, by the conversion of those who were now sitting in darkness and in the shadow of death.

On the first Sunday after the erection of the hut for public worship, some twelve to fifteen Wanika assembled in it, and I explained to them the purpose for which it had been built, and invited them to come again every Sunday, and listen to God's Holy Word. When I had finished my address a Mnika asked what we would give the Wanika to eat, if they were to come here every Siku ku (great day, Sunday). If the Wanika received rice and a cow, they would always come; but if not, they would stay away; for no Mnika went to a maneno (palaver) without eating and drinking. This was rather a humbling experience for the day of our little church's consecration; but we consoled ourselves with the thought that the Jews preferred to look upon our Divine Master rather as upon an earthly king, than as upon the King eternal, the only wise God. I therefore found it necessary to make house-to-house visits to prepare the Wanika for public worship, and to announce to them the day on which Christians keep their Sabbath. Every Sunday morning, I gave a signal by firing off a gun once or twice, and afterwards by ringing a small bell which had been sent us from London to Rabbi Mpia. Besides this, we tried to familiarise the people with the Christian Sunday by buying nothing on that day; by not allowing our servants to do any work on it; and by wearing holiday clothes on it, to enhance the significance of the day. In this way the Wanika attained by degrees a notion of Sunday, and an insight into the fact that Christians do not pass their holy day in eating and drinking like Mohammedans and heathens, but with prayer and meditation on the Word of God in peaceful quiet and simplicity.

After the work of building was over I began to visit the neighbouring hamlets and plantations of the Wanika, to speak to them about the salvation of their souls, and to open up to them the kingdom of Heaven. In the course of time it became ever more evident to us, impressing itself upon us with all the force of a positive command, that it was our duty not to limit our missionary labours to the coast tribes of the Suahili and Wanika, but to keep in mind as well the spiritual darkness of the tribes and nations of Inner Africa. This consideration induced us to take important journeys into the interior.

In March we visited Zanzibar, and waited upon the Sultan, who, as usual, was very friendly. He said that the Wanika were bad people, and that we ought, therefore, to reside in Mombaz rather than in the Wanika-land. I remarked that the inhabitants of the South Sea Islands had been still worse than the Wanika, who were not cannibals, like them. European teachers had gone to these cannibals, had taught them out of the Word of God, and they were now quite different men. The Sultan rejoined: "If that be so, it is all right; you may stay among the Wanika as long as you choose, and do whatever you please."

"WHAT IS THY REQUEST?"

Esther v. 3.



O scimitar to slay, no sword avenging,
Flashes above the suppliant at the gate;
A golden sceptre Royal grace extendeth,
Fear not within the inner court to wait.

O bride espoused, put on thy fair apparel!
Draw nigh, and touch the sceptre of His grace.
What wilt thou? Come and plead His ancient promise,
Make thy petition deep before His face.

And doth He promise half His kingdom to thee?
Nay, better speech rings through those Royal halls:
"My Father's pleasure giveth you the kingdom;
All things are yours!" thus, thus, the promise falls.

Now plead, O suppliant, for those who perish,
Thy people and thy scattered tribes afar;
Plead in the fulness of the Royal favour,
For those who yet in death and darkness are.

Yet, if thou hold thy peace, their soul's deliverance
May come through other lips, through other cry;
God lacks not intercessors in His kingdom,
Yet for this pleading hath He brought thee nigh.

Ask for His messengers of light and gladness;
Shall the dark messengers of death prevail?
Let every people hear the Royal message!
Let every mourner hear the wondrous tale!

Then shall the heralds go from palace portals,
Hastened and pressed on by the King's decree,
Bearing all joy and honour, light and gladness,
From realm to realm, from rolling sea to sea.

CLARA THWAITES.

TEN WEEKS IN INDIA.

Extracts from Letters to my Children during a Winter Tour.

BY THE REV. E. H. BICKERSTETH, M.A.,
Vicar of Christ Church, Hampstead.

VI.



IN the afternoon of our return to Calcutta, Keshub Chunder Sen gave his annual address to the Brahmo Somaj in the Town Hall. The huge hall was crammed. I should say 3,500 men and some six ladies—almost all Hindus—thoughtful, earnest-looking men. He spoke for an hour and forty minutes—a torrent of eloquence. He has reached Deism, but denies the Godhead of Christ, though, with this grave and grievous lack, which overshadowed all, nothing in parts could be more impassioned than his language of devotion to Christ. He thinks himself the prophet of A NEW DISPENSATION, as he calls it, which is to affirm the Unity of the Godhead and the unity of all earnest creeds—Hindu, Moslem, and Christian—who worship God. Of course it is a great advance on the multiform idolatry of this land.

BOMBAY, Jan. 28, 1881.

We have had five days of unbroken mercy since I wrote the above. On Sunday evening Mr. Deedes preached a most beautiful sermon in the Cathedral at Calcutta. On Monday morning, at 6 A.M., I started with Mr. Parker to see the C.M.S. Orphanage at Agarpara, where our Christ Church orphan is being reared. It is some ten miles from Calcutta. The walk, two miles from the railway station, was lovely, and the situation on the banks of the Hooghly just perfect. Then we returned and saw the C.M.S. Divinity School, under the Rev. W. R. Blackett;* the Normal Girls' School, a noble institution; and the Leper's Hospital, where dear Mr. Vaughan did so good a work.

At 6 P.M. we left our truly kind Bishop and his sister and niece, and travelled all night and next day to Allahabad, had the kindest welcome from our friends there, were delighted with

* See Mr. Blackett's letter in the GLEANER of May. -

the grand confluence of the Jumna and Ganges, and with a most interesting Christian village, Muirabad, under its native pastor, the Rev. D. Mohun. Then came the parting with Edward. Our hearts were very full, but we all felt how full of mercy these ten weeks, during which we have been together, have been. He saw us to the carriage, where we spent the next thirty-eight hours (two nights and a day), which brought us safely under Mr. Squires' kind roof at Bombay.

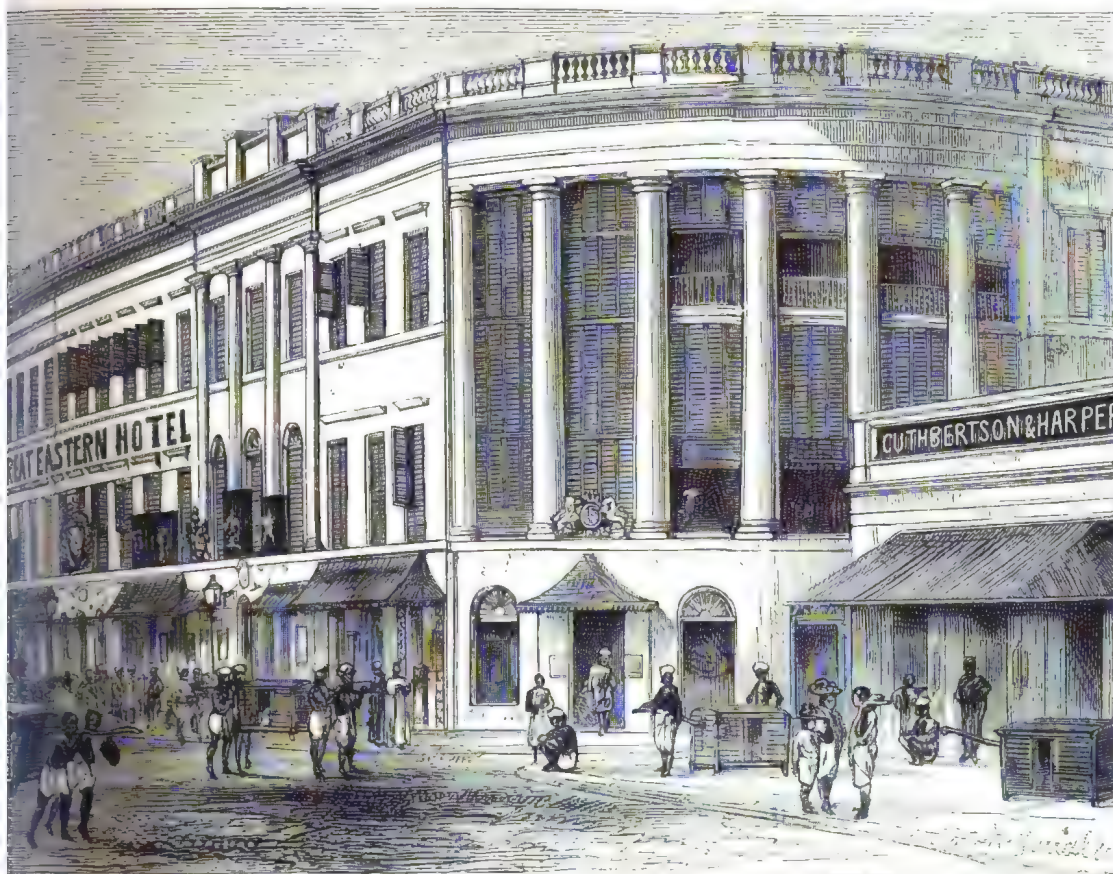
*In the Indian Ocean,
800 miles from Bombay,
Feb. 2, 1881.*

Our last letters were sent from Bombay last Saturday, and now we are swiftly following them. On Saturday, after despatching our letters, I took M—— for a long drive through all the most characteristic parts of Bombay—the bazaars, the noble market, the fort (which is no fort now, but the site of all the principal buildings—library, post-office, high school, &c.), the cathedral, with its beautiful stone apse and poor brick body. We replenished our luncheon basket with oranges and grapes for the voyage—the loose-rinded Bombay oranges, which are excellent to eat, but are just like a man dressed only in his great coat. Then that evening (as we had engaged the gardi—carriages in Bombay are called “gardi,” elsewhere “garis”—for the day) we took kind Mrs. Squires with us, and drove to the Malabar Hill, which commands the harbour, and we got out and walked through the Governor's house, and to the flag-staff at the extreme point of the hill, and then on, in the evening gloaming, to Breach Candy on the sea-shore. On Sunday morning we rose at 5, finished packing, breakfasted at 7, and left our kind and loving host and hostess at 7.80, drove to the dock, walked on



CALCUTTA: (1) GOVERNMENT PLACE, WITH THE SCOTCH

(From Photographs by Messrs. Bourne and



ANCE; (2) CHOWRINGHEE, THE HIGH-CLASS QUARTER OF THE CITY.
 ed by Messrs. Marion & Co., 22 and 23, Soho Square, W.)

board, found ourselves in a most comfortable ship, were slowly unmoored at 9, cleared the dock gates at 11, and the harbour light-house at 12.15, and so found ourselves once more on the way to dear, dear home.

OUR WORK IN CALCUTTA.

AS Mr. Bickersteth, in the interesting letters printed in last month's and this month's GLEANER, refers to his visit to Calcutta, we present on these middle pages two views of that great city; and with them we must just mention the work carried on there by the Society. The Calcutta Mission might be reckoned one of the "Missions seldom heard of," so far as the GLEANER is concerned; for scarcely any notice of it has ever appeared in our pages. And now there is only space for just naming the various agencies.

First, then, Calcutta is the head-quarters of the Society's North India Missions. At the C.M.S. office there meets the *Corresponding Committee*, which administers those Missions. On that Committee are the Bishop and the Archdeacon, and several officers and civilians in the Government service. One of them, Mr. Rivers Thompson, is now Lieutenant-Governor of Bengal. These English gentlemen of high official rank have been the best friends and most liberal supporters of missionary work in India. They know the need of it; they know what is being done; and they delight to help it forward. Officers who come home and say there is little or nothing doing simply *don't know*; they care nothing about it, and take no pains to inquire. Of this Corresponding Committee the Rev. H. P. Parker is Secretary.

Then there is a church for English people to which

the Society appoints a minister. This is the "Old Church," the oldest in the city, built by Kiernander, a missionary of the Christian Knowledge Society, in 1771. It has been the centre of evangelical life and influence in Calcutta. The Rev. C. S. Harington is the present minister.

Bishop Daniel Wilson, before he died, made over to the C.M.S. a fund he had raised for a "Cathedral Mission." This fund supports some part of the Society's work in Calcutta, and among others the college for training Native clergy and catechists, which is therefore called the *Cathedral Mission Divinity College*. Of this an interesting account was given in our pages two months ago by the Principal, the Rev. W. R. Blackett.

Within the city the C.M.S. has two mission churches, Trinity and Christ Church. *Trinity Church* is in one of the Native quarters called Mirzapore, and is surrounded by parsonage, schools, &c., and by houses for Native Christians, all built on a piece of ground purchased in 1820 by Archdeacon Corrie, the friend of Henry Martyn, who was a great supporter of the C.M.S. This was the sphere of labour for many years of the late much lamented Rev. J. Vaughan. There is now a Native pastor, the Rev. Piari Mohun Rudra. At *Christ Church* the Rev. A. Clifford has been labouring, but he has now gone out into the country to superintend the important work in the Krishnagar district, and is succeeded by the Rev. Raj Kristo Bose.

In several suburbs and outlying villages, the C.M.S. has churches and schools, and little bands of Native Christians. There is *Kidderpore*, where a venerable clergyman, the Rev. Modhu Sudan Seal, resides; and *Thakurpukur*, formerly associated with the name of the Rev. James Long, but now having its Native pastor, the Rev. Molam Biswas; and *Kristopore*, near the Salt Lakes, where there is a little congregation of Christian fishermen; and *Agarpâra*, with its interesting Orphanage, where the Rev. F. Gmelin is now stationed, and of which a picture and an account are awaiting their turn for space in the GLEANER.

There are several schools connected with the Society: particularly a *Boarding School for Christian Boys*, lately opened; a large *Anglo-Vernacular School* (i.e., where the education is both English and Bengali)—what we should call a middle-class or grammar-school; and several *Vernacular Schools* for the poor.

Then there is the *evangelistic work*, the superintendent of which is the Rev. Dr. C. Baumann. Under him work Native teachers and evangelists, who carry the Gospel message to all classes and grades of the people. They go to the coolies and scavengers in the streets; to the lepers in the Leper Hospital; to the boatmen on the River Hooghly; to the crowds of Hindus who go down to the sacred river to bathe. Dr. Baumann also tries to reach the educated Hindus who speak English and study at the Calcutta University, and hold offices under Government, and of whom there are some thousands in Calcutta. A good many of these attend an English service he holds in Trinity Church on Sunday evenings. There is a fair number of Christians of this class; and in Mr. Piari Mohan Rudra's Sunday-school all the teachers but one are undergraduates of the University.

All this is good work, earnestly and prayerfully carried on; and we should thank God that so much has been done. But it is not half what ought to be done in a great city like the capital of India. Fortunately there are several other missionary societies at work also. We do not know how many Native Christians there are altogether in Calcutta and its suburbs. Those connected with the C.M.S. number 1,810. Is this a small body? Yes, it is; and who is responsible for it? Not the missionaries: they are toiling on in unflinching faith and patience. Not the Great Master: He waits to pour out a blessing. But ourselves, in making such feeble efforts, and in thinking that our proper subscription to a vast work like that of the C.M.S. is the same that we give to an individual church or school or orphanage or hospital in our own favoured land.

A HYMN TUNE FROM AFRICA.

THIS Tune was composed in the Yoruba country. The Rev. Townsend, who laboured forty years in West Africa, and was the founder of the Yoruba Mission, composed the air, and was then harmonised by a Native Christian of Abeokuta, Mr. R. C. who also gave it its name. Mr. Coker is now musical teacher at Lagos Female Institution.

Abeokuta.

6, 5. 8 lines.

Harmonised by R. C. (Native of Abeokuta)



AN UNFURNISHED HOUSE.

DO you live in an unfurnished house?

You will think this a strange question, but I will explain its meaning. I have heard that at a missionary meeting a gentleman once said he considered a house in which there was no missionary unfurnished, and he advised those present to complete the furnishing of their houses, if they had not already done so, by taking a box. This is excellent advice, and I would commend it to you. It is to be feared that not very many think of this little article of furniture (or useful ornament, I would rather call it) when making a list of "things wanted." Is your house furnished in this respect? Very possibly you have never thought seriously about it; it is now, at all events, brought under your notice. I often see unlovely vases and worse pictures adorning a room; but the little missionary box is only too frequently conspicuous by its absence.

Some people do not take a collecting box because the amount it will yield at the year's end would be so small. If you do the best you can, the amount is nothing, whether it be small or great. Let there be a willing mind, then a man's gifts are accepted according to that he has and not according to that he hath not. We all know how a poor widow's gift was accepted by our Lord.

The box becomes a little altar in the household where there may be brought to God our "sacrifices of thanksgiving." I know a lady, when she feels sensible of any mercy God has granted her, drops a word into her box. It is surprising how heavy it soon becomes with little offerings to Him whose mercy endureth yet daily. Some have a box in the "spare" bedroom, that visitors may show their thankfulness for travelling mercies; to which, by the way, we are all too insensible, except when we have had some narrow escape. It is profitable to oneself to thus emphasise one's thankfulness by a gift, however small.

Then again, it teaches members of a family a truth very much forgotten by us all, that "it is more blessed to give than to receive." It cultivates the healthy and blessed practice of giving. I know a household where the collecting box is placed upon the breakfast table every Sunday morning and each member of the family puts something into it. The family thrives so by this plan that it is necessary two or three times a year to open it and exchange the "coppers" for silver.

Another advantage is, it enables us to carry out our Lord's precept: "When thou doest alms, let not thy left hand know what thy right hand doeth." As we place a gift in the box with a silent prayer that God

bless it, no one knows what we give except our Father which seeth in secret. A guinea put into the missionary box will be more blessed to us than a guinea entered upon a subscription list.

Above all I look upon the little box as a witness—a witness as to Whose cause we have at heart. There it stands testifying to friends and visitors that God's kingdom is not forgotten. It speaks to all who enter the house, saying, that there is at least one of the children of God in that family. It reminds us of our Master's last command: "Preach the Gospel to every creature."

All Hallows', Leeds.

WILLIAM G. HALSE.

THE FIRST-FRUIT OF UGANDA UNTO CHRIST.

IT has pleased God to give a seal of future success to the Victoria Nyanza Mission. Readers of the GLEANER will remember Mr. Pearson's interesting journal printed in the number for last November, in which he mentioned two boys, Luta and Mukasa, who were persecuted for declaring that Christianity was true and that all other religions were "lies," and who were banished by order of King Mtesa to an island on the Great Lake. Afterwards they were released, and when Mr. Pearson left Uganda in March, 1881, he was allowed to take Luta (or Duta, as his name should be spelt) with him. On the journey to the coast he rejoiced the hearts of the missionaries by the blamelessness and consistency of his behaviour. They left him at Zanzibar under the care of Bishop Steere; and we now hear that on Easter Monday last he was baptized. Mr. Stokes, one of the C.M.S. missionaries, stood sponsor, and gave him the name of *Henry Wright*—a happy choice indeed! Mr. Pearson, who is now in England, has received a letter from him, written in the Suahili language, and translated by one of the members of Bishop Steere's Mission.

Here is part of it:—

"You are my father and I am your son, and I do not forget you. You loved me very much. Even my father, when he saw how you loved me, agreed to my coming with you. And so we left Uganda, and in the way people wondered greatly when they saw how you loved me as though I were your son. That which I was seeking for I have obtained here, viz., Baptism, and it is a great thing. And so now I have been baptized with that holy water, and have been joined to the children of God who is called Christ. And now I know that sin is a great matter in God's sight. I have been baptized in the name of the Father, Son, and Holy Ghost. I believe entirely that Jesus Christ is the Son of God, and He is God. Three Persons but One God—all this I believe with all my heart. I am writing to you on purpose that you may know that the boy whom you brought here now believes. Perhaps you thought that I should not believe; but now I am bound to tell you that I try to keep the Ten Commandments, and when I go away from here I shall continue to try.

"I have written this letter that you may know that I am baptized, and the name which I was given is Henry Wright Duta.

And now what shall I say? May God ever protect you! Good-bye, father. The best thing is health. May God preserve you!

"From your brother,

"HENRY WRIGHT DUTA."

SKETCHES OF MISSIONARY WORK IN PALESTINE.

BY LOUISA H. H. TRISTRAM.

V.—NABLONS.

INABLONS, the ancient Shechem, is one of the most picturesquely situated towns in the Holy Land. Nestling between the mountains Ebal and Gerizim, about two miles up a lovely valley, and shaded by olive and palm trees, a lovelier spot could not well be imagined. The whole neighbourhood is peculiarly rich in Bible incident: from the day when Abraham pitched his first camp in the Promised Land, on the plain of Moreh (or the Mukhna, as it is now called), into which the vale of Shechem opens, till the day when the Son of Man, being wearied, sat by the well at the entrance of the valley, and to the Samaritan woman uttered those words which, from their deep heart-searching tenderness and mercy, have made the fourth chapter of St. John one of the choicest inheritances of the Church in all ages since. Passing from Jacob's Well across the mouth of the valley, we visited Joseph's Tomb, and before long were at the

little village of Aschar, now identified as Sychar, and after a short time spent here, we rode up the valley towards Nablons.

Before we reached the town, we passed a natural excavation in the mountains at each side of the valley, the spot, it is generally believed, where the law was read before the assembled tribes of Israel, and the blessings and curses uttered from the opposite mountains. Here also Joshua gave his final charge to the children of Israel before his death (Josh. xxiv).

Before we came to Nablons, we saw a little gathering by the side of the road, and heard the sound of voices singing. It was the children of the Mission-school, who had come out, accompanied by their schoolmaster, to bid us welcome. We rode on under the olives until we reached the east gate of the town, by which we entered. A long straight street runs through the town to the west gate, lined on each side with bazaars, and from what we could observe, Nablons, with its 20,000 inhabitants, seems to be a very prosperous place. I think we were all rather glad when we issued from the west gate, and were off the smooth, slippery pavement, which gave but uncertain foothold to our horses. The tents had been pitched in an open space near the new Mission Church, close to the city, and shielded from the heat of the sun by an olive garden.

Nablons is the stronghold of Moslem fanaticism in the north of the Holy Land, and the bitterness against Christianity was formerly as strong as at Hebron or Gaza, but notwithstanding this the Church Missionary Society has planted a firm root in what promises to be by no means an unproductive soil. The staff here consists of Mr. Fallscheer, our missionary, and his wife, with schoolmasters and mistresses, and the work already accomplished speaks eloquently of the success and zeal of the workers.

Our first visit was to the nice new church which, though then unfinished, is now I believe opened and used for service.* It is extremely well-built and nice-looking, and stands over the new schools and class-rooms. A handsome flight of stone steps leads to a portico from which you enter the church. We were especially struck by the first-rate workmanship of everything, but this is owing to Mr. Fallscheer's careful superintendence. He has watched over all the building himself, and been his own clerk of the works. Over the portico hangs the church bell, the gift of Mr. Fallscheer's friends in Germany. The schools below were admirable, and much money had been saved by the discovery on the ground of two ancient cisterns, which have been repaired, and will contain water for nearly a year's supply. I think you will be astonished when I tell you that all this building, church and schools, has been accomplished at a cost of £1,000. We could hardly believe that double that sum had not been spent when we saw what had been done. The land had been bought by Bishop Gobat many years before. Soon, we hope, Mr. Fallscheer will have a house of his own close by, instead of the wretched house in the town, which is all he can get now.

The day after our arrival, we went to see the schools, with which we were much pleased. The boys were writing their copies when we went in, and were squatting in rows on the floor. Each one carries a brass inkhorn in his girdle, and a reed pen, the slates being of tin. I borrowed pen and slate from one little fellow, and tried to copy the Arabic word, but a merry laugh from the lad made me stop, while he pointed out that it was quite wrong to begin at the left hand of the slate. I am afraid I was not a very apt pupil in Arabic writing. The reading and the answers of the children were capital. It was interesting to know that some of these little ones in the schools were Samaritans. The number of this, the smallest sect in the world, has now dwindled down to

* The church was opened on April 15th. The Bishop of Gibraltar and the Dean of Chester, who were travelling in Palestine, took part in the service. The Princes Albert Victor and George, the sons of the Prince of Wales, were also present.

forty; but they still keep up their old customs, and keep the Passover on the top of Mount Gerizim every year among the ruins of their old temple.

We went to the summit of Mount Gerizim the next day, and came down by the large caverns called Jotham's Caves; from the platform in front of which we could imagine his addressing the men of Shechem, while his parable might be suggested to him by the bramble, the vine, the fig, and olive trees growing round his feet, and on the slopes of the hills. A ride up Mount Ebal gave us a better view of the lovely city, as it is built rather too close under Gerizim for us to see it well from thence. There seemed such an air of peace and serenity all through the beautiful valley, a fancy soon dispelled when one enters the town, and finds it just the same for dirt and disorder as any other in the country. It is a most fortunate circumstance that the C.M.S. premises are outside the town, though not too remote.

Mr. Fallscheer has much encouragement, though there are also many disappointments in his work; but his usual Sunday congregation consists of 120 men. Women in Nablous can never go out, and poor Mrs. Fallscheer is condemned to the same seclusion in her house in the town. There is a Bible and Book Depôt kept by a convert, and a great many Moslems are now finding their way there, buying books and asking questions about Christianity. There are very large barracks a little way out of Nablous, and the officers from these are among the most frequent inquirers. One of these, a Turkish captain, and diligent Bible reader, came to our tents and had some conversation with my father.

As we left Nablous, we felt there was good hope for her future, for the true-hearted zealous labours of our missionary and his helpers there must bring the blessing promised to all such work done in the spirit in which it is being done here. The water of life is being freely offered, and many may, we

trust, come, one after another, with the prayer of the Samaritan woman on their lips, "Give me this water that I thirst not."

There are schools in some of the villages near, superintended by Mr. Fallscheer, and in one an old Greek priest, now a convert, works as a catechist, and is a well-known character, having been fifteen years at work in Mount Ephraim and the neighbourhood.

Sebaste, the Samaria of the Bible, is not very far from Nablous and a most interesting spot to visit. On the top of the hill stood Ahab's citadel, and here in later times Herod built him

a magnificent palace, many of the columns of which still stand; while in the plain below where a field of young corn is just springing, several monoliths of the remains of Herod's Fort were still to be seen. There is no town here, only a miserable village a little distance, though the low plains all round were well-cultivated, and the soil was promise of an abundant harvest.



NABLÔS, THE ANCIENT SHECHEM.

ILKLEY CHURCH MISSIONARY ASSOCIATION

A JUVENILE meeting was held on May 8th. The Rev. D. Brodie gave an interesting address. A "thing-a-Week" was inaugurated in connection with the Juvenile Association. Mr. Brodie addressed a public meeting on the evening of the 10th. The amount raised by the association has been: 1879, £11; 1880, £66; 1881, £68; 1882, £86.

A. C. DOWNER,
Vicar, President.

JAMES HINCHLEY,
Secretary.

THE ESQUIMAUX MISSION.

THE Rev. E. J. Peck, whose zealous labours at Little Whale Bay, Hudson's Bay, have been several times noticed in the GLEANER, writes in his last Annual Letter, dated August 19th, 1882, as follows:—

"In reviewing the past year, there are some points which cheer and gladden the heart; some things which refresh the soul. Two of our Esquimaux have died trusting in the Saviour, and amongst them one at Fort George there are signs of the Holy Spirit's power. On the other hand, there are matters which cause sorrow. There have been no baptisms during the year amongst the Esquimaux, and amongst some of the people there seems to be but little regard for the things of God.

God's grace can and does do wonders. Nearly one hundred can now read in their own tongue the Word of God, and many have a clear and intelligent knowledge of Christianity.

"As regards the habits of the people, I am glad to say there is some improvement. The Esquimaux are a very dirty race. To see an Esquimaux in his wild and uncivilised state is truly disgusting; their skin being literally coated with dirt, while their hair is generally one hardened, clotted mass. Several of the Esquimaux who come to Little Whale River present a different appearance, and some of them quite enjoy a wash. As soon as I can get wood from the south I shall (D.V.) build a bath-house; I shall then ask them to supply washing utensils, &c., and I hope to create amongst them at least a little love for soap and water.

"As regards the inner and spiritual life of the converts, I delight to say there are some cases of the Holy Ghost's influence. It is true these are comparatively speaking a 'little flock.' It is true they are in some cases weak and erring; but our great Master had but a little band, and He loved them with all their faults."



ESQUIMAUX: (1) SEAL HUNTING ON THE ICE. (2) IN SNOW SHELTER, WATCHING A SEAL-HOLE. (3) WHITE WHALE.

MISSIONARY ALMANACK.

F. M. 1st 6.8 a.m.
L. Qr. 7th 9.52 p.m.

July.

N. M. 15, 7.1 a.m. | F. Qr. 23, 10.18 a.m.
F. M. 30th .. 2.2 p.m.

PRAYER AND PRAISE.

- 1 S Prayer and supplication with thanksgiving, Phil. 4. 6.
- 2 S 4th aft. Trin. *Nyanza Miss. recd. by Missa, 1877.* The Lord hath been mindful of us, Ps. 115. 12.
- 3 M He will bless us, Ps. 115. 12.
- 4 T For this will I be inquired of, Ezek. 36. 37.
- 5 W The Lord is nigh unto all them that call upon Him, Ps. 145. 18.
- 6 T We know not what we should pray for as we ought, Ro. 8. 26.
- 7 F The Spirit also helpeth our infirmities, Ro. 8. 26.
- 8 S Praying in the Holy Ghost, Jude 20.
- 9 S 5th aft. Trin. Enter into His gates with thanksgiving, and into His courts with praise, Ps. 100. 4.
- 10 M Whoso offereth praise glorifieth Me, Ps. 50. 23.
- 11 T *J. C. Miller died, 1880.* They sung a new song, Rev. 5. 9.
- 12 W Lord, teach us to pray, Lu. 11. 1. [to be made, Ac. 16. 13.
- 13 T *Female Inst. S. Leone op., 1866.* A place where prayer was wont
- 14 F Is any afflicted? Let him pray, Jas. 5. 13.
- 15 S Is any merry? Let him sing psalms, Jas. 5. 13.
- 16 S 6th aft. Trin. My voice shalt Thou hear in the morning, O Lord, Ps. 5. 8.
- 17 M *Jay Narain's Coll. op., 1818.* Sanctified by the word of God and
- 18 T Praise waiteth for Thee, Ps. 65. 1. [prayer, 1 Tim. 4. 5.
- 19 W Let the praises of God be in their mouth, Ps. 149. 6.
- 20 T All Thy works shall praise Thee, Ps. 145. 10.
- 21 F *Mungo Park disc. R. Niger, 1796.* O Thou that hearest prayer, [unto Thee shall all flesh come, Ps. 65. 2.
- 22 S Ask, and it shall be given you, Mat. 7. 7.
- 23 S 7th aft. Trin. 1st Conf. at *Osaka, 1876.* I will make them joyful in My house of prayer, Isa. 56. 7.
- 24 M 1 Chr. 21. Ac. 23. 12. E. 1 Chr. 22. or 28. 1-21. Mat. 12. 1-23.
- 25 T Pray without ceasing, 1 Th. 5. 17. [nothing wavering, Jas. 1. 6.
- 26 T St. James. *Bps. Speechly and Ridley consec., 1879.* Ask in faith,
- 27 W 1st *Timshean bapt., 1861.* Brethren, pray for us, 2 Th. 3. 1.
- 28 T *Niger Miss. beg., 1857.* That the word of the Lord may have free
- 29 S Ye also helping by prayer, 2 Co. 1. 11. [course, 2 Th. 3. 1.
- 30 S 8th aft. Trin. Sing His praise in the congregation of saints, Ps. 149. 1.
- 31 M 1 Chr. 29. 9-29. Ac. 28. 17. E. 2 Chr. 1. or 1 K. 3. Mat. 15. 21. Found, *Stone C.M. Coll. laid, 1826.* Praise ye the Lord, Ps. 150. 1.

"HALF AS MUCH AGAIN."

LESS, half as much again as what we gave
To be the offering of the present year,
Must with the many mean more sacrifice,
More earnest work, more prayer; but shall we fear?
Surely for Him who bore the cross and pain
Few can refuse the "half as much again."

What did I give last year to Mission work?
Ah! that is known alone to God and me;
Was it so small, I never missed the sum
Costing me nought? My God, oh! can it be?
Linked to Thee now by Love's unbroken chain
I'll give myself, my all; in giving all, I gain.

What'er we gave up in the year that's past,
Now is there no indulgence we can yield?
No hour redeem from sleep, no talent lay
Low at His feet, who owns the Mission field?
Oh! let us then each selfish wish restrain,
That we may give the "half as much again."

Not half as much aga'n, but all we have:
We must redeem the time that has gone by,
Must give to God of all He gives to us,
Our treasure garnered henceforth in the sky.
Oh! happy souls this motto who retain,
To give each year the "half as much again!"

JENA.

RECEIVED:—J. B. J., Kensington, 5s.; Mrs. Winch, 4s.; Miss Mason, £1 10s., collected by knitting stockings, &c., for friends. Also, for the *Henry Wright* steamer, 5s. from J. F., who writes, "I am sure that after reading the account of the Rev. W. S. Price's voyage from Zanzibar to Mombasa in the *GLEANER*, all the Society's friends will wish to hear that the *Henry Wright* is at its post as speedily as possible." Also £5 from "Only a Gleaner," whose letter is too late for insertion. The following letter has also been received, enclosing a gold watch-guard:—"The writer bought, a few months ago, a gold watch-guard; but whenever he knelt to pray for the work of God among the heathen his eye fell upon it and it seemed to reprove him. It weakened his faith. So now he sends it to help the work which before it hindered. May the Lord be pleased to accept it for Jesus' sake. Kindly acknowledge receipt in the *GLEANER*." (The watch-guard was sold for £2 16s. 6d.)

EPITOME OF MISSIONARY NEWS.

Another noble benefaction has been made in aid of the Society's work. Mr. W. C. Jones, the donor of the £20,000 and the £35,000 held in trust for the support of Native agents in Africa, India, &c., and the assisting of Native Churches in India, and also of smaller sums to build colleges at Fuh-chow Hang-chow. He has now presented to the Society a sum of no less than £75,000 for the training and support of Native agents and the development of Native Churches in China and Japan.

Three old and much respected members of the C.M.S. Committee have lately called away, viz.: Colonel Smith, F.R.S.; W. Coles, Esq., of Dorking, and J. G. Sheppard, Esq., of Campsey Ash, Suffolk. Colonel Smith was some years Chairman of the Finance Committee. Mr. Coles has bequeathed £2,000 to the Society.

One of the oldest of C.M.S. missionaries has been taken to his rest, the Rev. C. T. Hoernle. He went to Persia under the Basle Mission in 1825, and in 1838 joined the C.M.S. in North India. He laboured forty-three years in Agra, Meerut, &c. He only returned home to Germany last year, and died June 7th at the age of seventy-eight.

We regret also to announce the death of the Rev. James Quaker, one of our senior Native clergy in West Africa, on May 24th. He was Principal of Sierra Leone Grammar School, with which he had been connected for thirty-three years. He was ordained in 1856.

Dr. W. P. Johnson, of Edinburgh University, having offered himself to the Society as a medical missionary, has been appointed to the Santal Mission. His brother, the Rev. J. J. Johnson, is a C.M.S. Missionary at Benares.

The Rev. Thomas Dunn, formerly a lay agent of the Society in Ceylon, then of Islington College, who was ordained deacon with the other Islington men on May 1st, was admitted to priest's orders by the Bishop of London on Trinity Sunday, June 4th, at the request of the Bishop of Caledonia, to whose diocese he is now going, to labour in the North Pacific Mission.

On the Day of Intercession for Foreign Missions, Tuesday, May 16th, there was an Intercession and Communion Service at St. Dunstan's, Fleet Street, which was attended by the C.M.S. Committee and their friends. The Rev. H. W. Webb-Peploe preached on the 72nd Psalm.

On the afternoon of the same day there was a Valedictory Dismissal of the following missionaries at St. James's Lecture Hall, Paddington:—The Rev. Phillips, proceeding to the Niger as English Secretary of the Mission; H. W. Lane, to East Africa, as Lay Superintendent of Frere Town; the Rev. J. Hannington, R. P. Ashe, W. J. Edmonds, J. Blackburn, E. C. Gordon. Mr. C. Wise, to the Victoria Nyanza Mission; the Rev. H. Nevitt and Mr. Lofthouse, to Hudson's Bay; and the Rev. T. Dunn, to the North Pacific Mission. Gen. Sir W. Hill, K.C.S.I., presided. The instructions of the Committee were delivered by the Rev. C. C. Fenn; the intercessory prayers offered by the Revs. W. Abbott and D. Wilson; and the special address given by the Bishop of Moosonee. The whole proceedings were of a deeply interesting character. The hall was densely crowded, many persons standing the whole time.

The six men for the Nyanza Mission, and Mr. and Mrs. Lane, sailed next day for Zanzibar in the s.s. *Quetta*, accompanied by Miss Amy Havelock, who goes out to be married to the Rev. A. D. Shaw. The same steamer took a large party of missionaries for the London Missionary Society's Mission to Lake Tanganyika; and the two parties together form a considerable majority of the passengers.

The University of Dublin has conferred the degree of D.D., *honoris causa*, upon the Rev. Robert Bruce, C.M.S. Missionary in Persia.

On Ascension Day, Bishop Horden preached for the Moosonee Diocese at St. Margaret's, Westminster. Among the congregation was the Rev. Hon. W. E. Gladstone, who afterwards wrote a kind letter to the Bishop, sending a copy of his work, *Gleanings of Past Years*.

A disastrous fire broke out in Ibadan, in the Yoruba country, on March 1st, and consumed a great number of houses. Very many friends will hear with great regret that the C.M.S. Mission-house, formerly the dwelling of the Rev. D. and Mrs. Hinderer, was burnt to the ground. The Rev. Daniel Olubi, occupied it, lost everything—personal effects, books, and papers, and church registers.

The Rev. E. Champion, of the North India Mission, has gone to reside in Tasmania, after a missionary career of twenty-three years. During most of the time he was at Jubbulpore, and latterly he had devoted himself to work of preaching the Gospel to the aboriginal Gonds.

On June 6th, the C.M.S. Committee received Bishop Steere, of the Universities' Mission, Zanzibar, who has shown very great kindness to the Society's missionaries in East and Central Africa when sojourning at that port. He gave an interesting account of the work of his own Mission, both at Zanzibar and in Usambara, in the Rovuma country, and on Lake Nyassa.

The Rev. A. and Mrs. Menzies have arrived in England. After the dangerous illness from which he suffered, as related in the JUNE *GLEANER*, it was necessary that he should come away from East Africa as soon as possible.

On Feb. 3rd, the Bishop of Auckland, N.Z., presided at the annual meeting of the Native Church Board for the Archdiocese of Waimate, all the members of which are connected with the C.M.S. During the next few days he confirmed more than 160 Maories, at four centres: 48 of whom had ridden 70 miles to Parengarenga on purpose.

The Punjab Native Church Council, at their annual meeting last Christmas, made a noteworthy forward move. They have undertaken the entire charge of the village missions in the rural districts surrounding Amritsar, and have appointed the Rev. Mian Sadiq Masih as their own missionary, to reside at Jhandiala, the same village where Miss Clay, the devoted honorary missionary, has her head quarters.

THE CHURCH MISSIONARY GLEANER.

AUGUST, 1882.

THE WORKING TOGETHER OF GOD THE HOLY SPIRIT AND THE CHURCH IN THE EXTENSION OF CHRIST'S KINGDOM.

BY THE REV. J. B. WHITING, M.A., *Vicar of St. Luke's, Ramsgate.*

V.



READER, men and women, "full of the Holy Ghost and of power," are needed as messengers of the Churches. Where are they? "Seek and ye shall find."

Our Lord's words in Matt. xxviii. 19, or Acts i. 9, can have no real fulfilment unless the succession of missionaries is maintained. The words "ye" and "you" clearly point to a connection between the living disciples and the future missionaries. Since "ye" cannot by reason of death "go into all the world," ye must find those that shall carry on the work. Thus the "gates of death" (Matt. xvi. 18) shall not prevail against the Church. There is implied in the last command of Christ an obligation upon the Church to furnish missionaries from time to time.

Again, the Saviour said, "The harvest is plenteous, the labourers few, pray ye therefore." But prayer, "the prayer of faith," implies corresponding effort. "Give us this day our daily bread," is the cry of God's children. "He that will not work, neither shall he eat," is the sentence of a prayer-hearing God. Idle prayer for missionaries will bring no blessing; either the men will be few, or not of the power and spirit to grapple with the greatness of the work. "Look ye out from among yourselves men of good report," is the way in which the Holy Ghost replies to our prayer.

What an interesting scene opens to our view in Acts xiii. ! The Christians at Antioch pitied the heathen in their streets. They observed that many of the frequenters of that great centre of trade came from Asia Minor. They united in prayer and fasting. Looking to God and learning lessons of self-denial, they considered how they could best meet the demands of the perishing heathen. As they "ministered" in devout supplication and willingness to follow the Lord's guiding, they discovered, perhaps to their surprise and regret, indications which led them to a final choice of the men who should go. We are not told in the brief record what preceded this result, but the analogy of our own experience leads us to conclude that many young and ardent men would offer themselves, or the mind of the Church would direct itself to others. But they waited till the Holy Spirit guided them to suitable agents.

Barnabas and Saul were among the best men in Antioch for pastoral work, and for edifying the Church. They had been raised up by the special providence of God, but "the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them." How did the Holy Ghost make this known to the praying Church? How did God teach this early Antioch Church to fast from their own privileges and to send to the mission field such holy and able men? Surely by outward circumstances which made evident to a Church burning with zeal for the perishing heathen that they must "separate," by an act of their own, these great men for the work to which the Holy Ghost had called them. "Separate" is a word pregnant with meaning. It must imply the removal of all hindrances and the overcoming of reluctance if any remained. It clearly points to definite action on the part of the Church.

So we find in all the chapters of the Acts. Two men possessed of well-considered qualifications were selected, after the Ascension of our Lord, by the whole body of disciples.

One of these was indicated by the Holy Ghost and numbered with the eleven. The seven deacons were men carefully selected as "men full of the Holy Ghost and power." Barnabas went to seek Saul of Tarsus. The Church of Jerusalem selected and sent "men of note" to Antioch. Paul "found" Timothy, and would have him go to the work. Aquila and Priscilla, with great zeal for Christ, laid hold of Apollos as one mighty in the Scriptures, and carefully instructed him to the more perfect knowledge of the Gospel. It was an Apostolic habit to look for missionaries. Such a habit in our Churches would produce valuable results. "Seek and ye shall find"; for the Holy Spirit shall guide His praying people.

THE SEVENTY-TWO THOUSAND POUNDS FOR CHINA AND JAPAN.



OUR readers will like to hear a little more of Mr. W. C. Jones's noble gift to the cause of Christ, which we briefly mentioned last month. The Fund consists of £72,192 18s. 8d. Three per Cents; and the objects for which it is given are four: (1) The establishment of colleges for training pastors, evangelists, medical missionaries, &c. (Natives); (2) The support of Native agents employed by the Society; (3) The development of Native Churches, by helping them to provide their own pastors, churches, schools, &c.; (4) The promotion of evangelistic work on the part of the Native Churches themselves.

The Church Missionary Society has now received funds amounting to about £190,000 from this one generous donor within nine years. Our friends will all unite in thanking God for putting it into His servant's heart thus to dedicate his substance to the cause of Foreign Missions. We especially rejoice that China and Japan should now share in Mr. Jones's liberality, which has hitherto mainly benefited India, and in a smaller degree, Africa and Palestine.

But it is of great importance that our friends should understand what the new Fund will do, and what it will not do. Already a strangely mistaken notion has found utterance. "Why," it has been said, "you have already got almost the 'Half as much again!'" Now, first of all, the £72,000 is not income, but capital, of the greater part of which only the interest will be available year by year. And then Mr. Jones's distinct and avowed purpose is, not to save the Society one penny of its expenditure, but rather to make a larger expenditure on its part possible and necessary. The money is to be wholly spent upon Native agents, Native churches, &c., and the additional missionaries required for their training and superintendence and development must be provided by the C.M.S.

The promotion of the four objects above named will undoubtedly involve, in time, a considerable extension of the Society's own work in China and Japan. In fact, the gift cannot be fully utilised without such extension. Let us rejoice in such a prospect; but let us take this one lesson to heart, that the "Half as much again" will be more urgently needed than ever.

And surely such an example of large-hearted liberality ought to stimulate us all to do more than we are now doing. Very few of us can give seventy thousand pounds! But a great many who now give *one pound* could give *seven pounds*, and a great many who put a *shilling* into the plate at a collection could put in *seven shillings*. That would be much more worthy of the great cause, and much more worthy of the love we profess to the Great Master who loved us and died for us, than even "Half as much again."



ON THE ROAD TO GIRIAMA: DIGGING FOR WATER. (From a Photograph by the Rev. W. S. Price.)

NOTES FROM EAST AFRICA.

BY THE REV. W. S. PRICE.

III.—A VISIT TO GODOMA AND FULLADOYO.

[The following notes of Mr. Price's recent journey to the Giriama districts give most interesting glimpses of the country and people, and also of the little Christian communities at Godoma and Fulladoyo. For the origin of these settlements see *GLEANER* of January, 1878, and May, 1881. Dr. Krapf's intercourse with these same Wanika tribes thirty-five years ago is also described in the chapter of his life-story in our present number.]

The Start.



PERE TOWN, Monday, February 20th.—Special prayer meeting this morning to ask of God to bless and prosper our journey to Giriama. The room was well filled. There was one prayer in English and another in Kiswahili. Then came the mustering and sending off our porters with their loads: a good two hours' work. We started in the

Alice at 1 P.M., reaching the landing at Makerungi at 5. The donkeys were there, but we chose to walk. It is only a distance of about seven miles to Ribe, but that in Africa to a man just recovering from fever, and quite out of training, is no joke.

Incidents of the Journey.

Wednesday, February 22nd.—Reached our camping ground, near the village of Makulungu, a little before 6. Up go our tents, and out come the natives, headed by their chief, to admire and wonder at everything they see. The rapidity with which our houses (tents) were raised,

and everything put shipshape, drew forth exclamations of surprise; the great sight was Shaw changing his damp clothes. Those of them who were fortunate enough to see him stripped had something to talk about for a long time to come.

We saw several companies of men to-day on their way from Giriama to Rabbai for tembo. They carry calabashes full of Indian corn, which they exchange for an equal measure of the intoxicating liquor of which they are so fond, and which is the curse of the country. The traffic this season is always going on, and a large proportion of the male population have little else to do. They think nothing of going forty or fifty miles for a few gallons of this poisonous stuff. This love of drink, rather the drunken habits of the people, can scarcely fail to be a formidable obstacle to the spread of the Gospel amongst them. It is "strong man armed," but thanks be to God there is "a stronger than he," and in Him is our hope.

Have been thinking much as to the best way of bringing the Gospel fairly before these poor people. In a journey such as we are now taking with a special object in view, little or nothing can be done. We ourselves—all our movements, and all our little contrivances—a folding chair—a good lantern—the striking fire from a match—all fill them with astonishment. It will take time and frequent visits before they can be brought to regard the Wazungu [foreigners] as ordinary individuals, whose only object in coming to them is to tell of God's love, and point them the way of life. And yet though they are such a simple folk they by no means wanting in intelligence, and there is nothing to preclude the hope of their becoming "new creatures in Christ Jesus" when their hearts are opened by the Holy Spirit.

Thursday, February 23rd.—Had all packed up and made a start at 6 A.M. Two hours and a half brought us to a resting-place, just on the edge of a forest, of twelve miles in extent, which lies between us and Godoma. We brought a little water with which Pinto managed to cook our bre-

fast, but there was none for our poor men. We found a small pit containing a few tumblers of very muddy water, but we wanted as many gallons that each one might have a little; so out with pickaxe and spade, and to it with a will to enlarge the hole, and woo the precious fluid into it. Alas, it was labour in vain, as far as we were concerned, though we had done a good work for other poor thirsty travellers who may follow us. So our porters had to shoulder their loads again, and press on in the hope of better things further on. I took a photo. of the men at work, searching for water in the wilderness—not an uncommon incident in African travel during the dry hot season. It struck me as rather a good and suggestive illustration of Ps. lxxiii. 2—"a dry and thirsty land where no water is." (See the picture opposite.)

Our way now lay through the forest, not an English forest with fine old giant oaks and elms, but a forest of rather stunted trees, many of them covered with climbing plants, and thick enough, for the most part, to shade the path from the fierce rays of the sun; whilst here and there were open glades where he took his revenge and made us pant. At length we came to two pits containing a plentiful supply of water. Very dirty and muddy it looked, but it was as nectar to our jaded, thirsty porters; and we, too, drank freely of it, asking no questions and shutting our eyes. The traveller in Africa must not be too dainty. Another hour's trudging, and we were as thirsty as before.

I was in front, when turning a corner I suddenly found myself in the midst of a group of cocoa-nut palms, loaded with clusters of young fruit. "*Mdafa, mdafa!*" I shouted, and in a few moments the porters had deposited their loads, and were climbing like monkeys the tall stems, and sending down a shower of nuts. Each nut is full of delicious liquid, clear as crystal, and oh, what a treat we had. We emptied about thirty or forty, when the owner of the trees coming on the scene, we made him happy with a new *jembe*—a common native spade or hoe. After a short rest we started for the last stage of our journey, and reached Godoma in good time to put up tents, and make all snug before sunset.

At Mwaiba; proposed new station.

Saturday, February 25th.—Started early for Mwaiba, the place which has been purchased with the view of making it a central station for the Girima country. It lies about seven miles in a south-easterly direction from Godoma. A pleasant ride through forest and plain, over a succession of hills and valleys, brought us to the village, very prettily situated on the crest of the elevated spot which goes by the name of Mwaiba. We passed through several good large villages on our way, and created a great sensation wherever we came. Men left their tembo, and women their waterpots and mills, and followed by troops of children came running out of their villages to see the strange "Wazungu" pass. Having got one sight of us, they took short cuts across the fields to be in time for another, and thus they followed us for a mile or two on the road. There was no rudeness or incivility, but simply irresistible curiosity. Only few



GALLA WOMEN, EAST AFRICA.

(Photographed by the Rev. W. S. Price.)

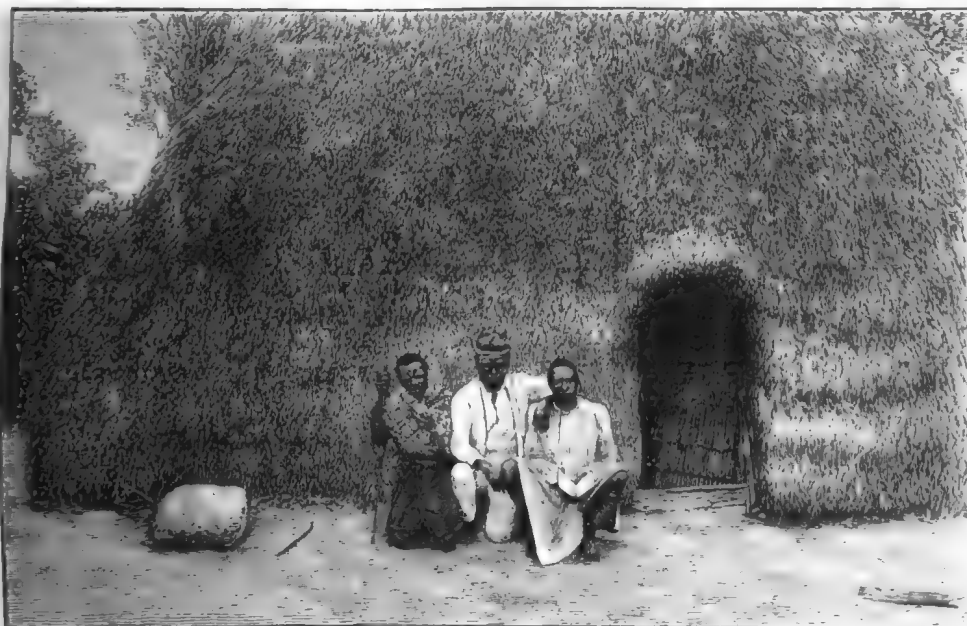
white men have passed this way, and many of them had not had a chance of seeing one before. Nothing seemed to astonish them more than my taking off my helmet. It seemed to them as if I had removed the top of my head.

We got to Mwaiba for breakfast, and spent the day there, putting up under the shade of a lemon tree. The place is about 600 feet above the sea, has a supply of good water not far distant, occupies a commanding view of the surrounding country, has a number of villages within easy distance, and altogether seems to be a most eligible spot for a centre of evangelistic work amongst the Girima people. I feel that no time should be lost in occupying this important post. What a splendid sphere for a young missionary whose heart is in his work!

From Godoma to Fulladoyo.

Sunday, February 26th.—Spent the day at Godoma. The Christians, who are scattered about in villages five or six miles distant, came in with wives and children for the day to attend the services, which, in the absence of a catechist, are regularly kept up by Petros. We had service at 11 A.M. The place was well filled, and a good many Wanika gathered round the doors and windows. I endeavoured to set before them "the Son of man lifted up." May God the Holy Spirit make it a word in season.

As we are a large party we are sorely off for water, and our men have already drained out most of the few pits on which the people depend for their supply; so as a matter of necessity, and not to cause a dearth in the land, we struck our tents and packed up our things after sunset, and started on a night march to Fulladoyo, a distance of about twenty miles. This was all the more expedient as we were warned that there was no water on the way, and in the daytime our men would have been greatly distressed. We had a good moon, but at times the forest was so thick, and the way so dark, that progress was difficult, and we got not a few scratches and rents from the prickly cactus which here abounds. On, on we went for about twelve miles, when we came



FIRAJI, JEREMIAH, ABE SIDI.

THE THREE CHIEF MEN AT FULLADOYO.

(Photographed by the Rev. W. S. Price.)

to a small open space in the jungle, where we were all glad to take a rest. It was no place or time for pitching tents, so I threw myself on my kitanda [camp bedstead]—Shaw under his—drew down my curtain to keep off the heavy dew, and committing myself and companions to the Heavenly Father's care, slept soundly till 5 A.M. Our tired and thirsty men set down their burdens and were soon fast asleep, dreaming no doubt of the pure waters of Fulladoyo, which they hope to enjoy to-morrow.

Monday, February 27th.—Started at 6 A.M., and after a good march of three hours reached Fulladoyo. We got into a deep wide valley, surrounded by not very high hills, and presenting the appearance of a great amphitheatre, glorying in all kinds of tropical verdure. At the bottom of the valley we came to a river, on reaching which our men fired off their guns to give warning of our approach, which were quickly replied to from the other side. The river is about twenty feet wide at this season, and is covered with a beautiful lily in full blossom. The very sight of the clear, bright liquid was refreshing after our weary march; and more so still the warm reception we met with from the people of Fulladoyo. Several large trees had been felled and laid from bank to bank to form a bridge for us to cross the river; and a wide road had been cleared through the thick wood which leads up thence to their village. So much evidence of energy and public spirit I have seen nowhere else in Africa. A great crowd was collected on the opposite bank, and as we stepped from the bridge on to Fulladoyo ground a shout of joy rang through the forest and echoed among the hills, which produced sensations in me which I shall never forget, but which I cannot describe. Then came the shaking of hands. Men and women crowded upon us, each one eager for a shake, and "yambo, yambo sana" greeted us on all sides.

The Christian Settlement at Fulladoyo.

On emerging from the wood we came at once upon a large village, or rather a small town; the best built and most orderly kept of any I have seen in this country. I had rather expected to find here a large number of half-wild and desperate men—the scum of the population—slaves who having run away from their masters were herded together here in disorder and confusion. On the contrary, I found a comfortably settled and well ordered community, meeting together morning and evening in a place of worship, which they have put up at their own cost, to hear the Word of God, and join in prayer and praise. I saw, too, on all sides the signs of industry and prosperity. There was altogether an air of uncommon respectability about the place. The houses are neatly and strongly built, and the shambas are well cultivated and rich with Indian corn and other grain and fruits. They put us up in a nicely thatched unfinished shed in the centre of the village, which we liked all the more because it was quite open at both ends, thus giving us plenty of air. The only disadvantage of this arrangement was that crowds of Wanika flocked in upon us the day through to feast their eyes on the wondrous "Wazungu," and it was next to impossible to get a few moments of privacy to ourselves. Towards evening the people of the place, one by one, began to come in, bringing us presents of such things as they had. I never saw anything like it before. I counted about thirty fowls, some dozens of eggs, a goat, and enough rice and ground Indian corn to feast our men all the way back. I really felt ashamed to receive these things, and yet they were given evidently with such good will, that one felt it would pain them if one refused their offerings; so I accepted them, mentally resolving to repay them in some way or other without appearing to do so.

Tuesday, February 28th.—Rose early and scrambled into our clothes as best we could under the gaze of the ever curious Wanika, who had already begun to put in an appearance. At 6.30 A.M. the bell rung for prayers, and in a few minutes the large room was full and the verandahs too. I thought it better to let Abi Sidi conduct the service as usual. After a hymn, which was heartily sung, Abi Sidi read, and made remarks upon a few verses from Gen. vi., and in simple and earnest language set forth Jesus Christ as the true ark of refuge, provided by a merciful God for perishing sinners. Then followed the prayers: a selection from the Book of Common Prayer, of which now, thanks to Bishop Steere, we have a fair translation; and very touching and soul-stirring it was to hear them all as with one voice joining in the Confession, Lord's Prayer, and General Thanksgiving. I wish my congregation at Wingfield could have heard them. The usual morning prayer ended, I gave a short address, and was followed by Shaw, after which G. David concluded with a suitable extempore prayer. I never witnessed greater decorum and attention in any congregation, which is much to say when we consider who and what those poor people lately were—and what in fact they still are—runaway slaves.

I turned my back on Fulladoyo with a feeling of intense thankfulness to God for all I have seen and heard. I cannot help feeling that here we have the beginning of a great movement, and one that bids fair to do more to give a death-blow to the wretched slave system of this country than all your treaties and men-of-war. May God in His good Providence overrule it, so that multitudes of these poor people who have thrown off the yoke of their oppressors may be brought to the knowledge of Jesus Christ and be made "free indeed."

THE STORY OF THE LIFE OF DR. KRAPP. The Pioneer-Missionary of East Africa.

TOLD BY HIMSELF.

VI.—LABOURS AND TRIALS AMONG THE WANIKA.



AUGUST 25th, 1847.—It is a year to-day since we are here. How much grace and mercy has the Lord shown his servants during this year! How mightily has He served us within and without! By His aid we have access to this people; have built a habitation to dwell and above all, have raised a humble fane, though but a poor hut of worship; have laid out a small garden, and opened a school. We made tolerable proficiency in the language, prepared books for the people, preached the Gospel to many Wanika, Wakamba, and Suahili, become acquainted with the manner and customs, the prejudices, and short, with the good and evil qualities, as well as the geographical relations of these tribes, by which means our allotted task in Eastern Africa has become clearer to us.

October 14th.—This evening Rebmann set forth on his journey to Kadiaro. We read Isaiah xlix., and prayed together, asking a blessing upon our work, and beseeching that this journey might be made effectual towards the extension of the Gospel in the interior.

October 25th.—I had the pleasure of welcoming the return of my beloved fellow-labourer Rebmann from Kadiaro in good health. He brought the bearer of much valuable information, and stated that the Teita people had given him a friendly reception, with permission to dwell among them and preach the Gospel. This so powerfully raised my spirits to-day, that I thought earnestly and deeply upon the extension of our missionary labours. Oh, that we had men and means enough for the noble work which is opening upon us! A missionary often shares in common the desires and aspirations of a great conqueror.

November 14th.—At the commencement of public worship to-day, there were some twenty persons present, who left us, however, as soon as we finished the singing, which Rebmann accompanied on the flageolet. The harvest is small, yet we will not despond, but trust to Him who can animate the dead and awaken them to a new and better life! Rebmann had also composed a hymn in the Kinika language, which we sang during the service. The following is one of the verses:—

Jesus Christos, fania	Jesus Christ, make
Moyowangu muvia,	My heart new;
Uwe muokosi wangu,	Thou art my Saviour,
Uzi usa maigangu	Thou hast forgiven me my sin.
Jesus Christos, fania	Jesus Christ, make
Moyowangu muvia.	My heart new.

January 11th, 1848.—To-day the completion of my English-Suahili and Kinika Dictionary closes a long and troublesome labour. My list will now be, (1) to make a copy of this dictionary; (2) to continue the translation of the New Testament, and of Dr. Barth's "Bible Stories"; (3) to make, daily, an excursion to the plantations of the Wanika, and preach to them; (4) to instruct such Wanika children as wish for instruction; (5) to address the Wanika of the district, and to devote myself to those who visit us at our home from far and near; and (6) from time to time to make journeys into the interior, in order to become acquainted with the geographical and ethnological peculiarities and languages, preaching the Gospel as far as can be done on these journeys, and thus pave the way for the mission in the interior, when we shall have received more fellow-labourers from Europe.

March 9th.—This morning, two old Wanika women, as self-righteous as any persons in Europe can be, paid me a visit. When I spoke of the evil heart of man one of the women said: "Who has been slandering me to you? I have a good heart, and know of no sin." The other woman said: "I came to you to ask for a garment, and not to listen to your manens (discourse)." A Wanika said: "If I am to be always paying to your Lord, how can I look after my plantation?"

March 17th.—It was inwardly made manifest to me to-day, that some time past I have attacked too fiercely the heathen customs and superstitions of the Wanika, the sight of the abominations moving me to indignation; and that I ought to preach more the love of the Redeemer for His sheep lost, and gone astray, or taken captive by Satan. I must bring them closer to the cross of Christ; show more compassion, and

my words be full of commiseration and pity; looking forward earnestly and prayerfully for the conversion of this hard people more from God's blessing upon the work than from my own activity. It is neither the gifts nor the works, neither the words nor the prayers and feelings of the missionary, but the Lord Jesus alone who can convert a human being. It is He who must say: "Lazarus, come forth," and though bound hand and foot, the dead man will come forth from the grave of sin and death, and live!

April 19th to 21st.—I went to Mombaz to forward Rebmann's journey to Jagga, and to purchase necessities for it. The governor of the fortress was somewhat dubious on the subject, and was unwilling that Rebmann should undertake the journey, on the ground that it was exposed to many dangers from Galla, Wakuafi, Massai, as well as wild beasts. In any case, said he, he must not ascend the mountain Kilimanjaro, because it is full of evil spirits (Jins). For, said he, people who have ascended the mountain have been slain by the spirits, their feet and hands have been stiffened, their powder has hung fire, and all kinds of disasters have befallen them. I did not then know that there was snow upon the mountain, and therefore merely said that Rebmann would not go too near the fine sand, which, as I then supposed, must have caused the destruction of the people.

April 27th.—To-day, my dear brother Rebmann began his journey to Jagga, and I accompanied him a short way, and committed him to the protection of Almighty God.

May 11th.—I came upon some ten persons, to whom I discoursed upon John iii. A cripple named Mringe wondered, like Nicodemus, when I said, that man must be born again. He asked, how that could be?

May 31st.—The cripple Mringe called upon me to-day in Rabbai-Mpia for the first time. I told him that we must acknowledge and worship God, as Father, Son, and Holy Ghost. These were memorable words to him, and made an extraordinary impression.

June 6th.—The cripple Mringe called again upon me, and I explained to him a portion of the history of the passion of Christ.

June 12th.—I went to Mombaz, to greet my dear fellow-labourer upon his return from Jagga, and to hear the details of his journey.*

September 2nd.—I began my translation of the Gospel of St. John into the Kinika language.

September 21st.—I completed the translation of the Gospel of St. John into the Kinika language.

November 19th.—Mringe said he wished to buy a hut, in which he might be alone and gather people round him; so I gave him half a dollar, and with this he got a hut built, in which I visited him. It was impossible for this sick and suffering, but God-seeking man longer to remain in the confined hut of his mother, who had begun to hate him as soon as he commenced to love the Word. His relations, too, despise him, and yet this poor man cannot work and earn his bread.

November 29th.—Mringe was with me during the night. We discoursed towards midnight about the world to come and the City of God; about the occupations of the blessed, and the incorruptible body of our future state, and many other things. My poor cripple devoured the words as they fell from my lips; and I saw that they made an impression on him, and felt happy indeed, for it is at moments like these that one feels the importance of a missionary's calling. A missionary who feels the working of the Spirit within him, and is upheld in its manifestation to others, is the happiest being upon earth. In his sight what are royal and imperial honours compared with the office of a preacher in the bush or lonely hut?

December 15th.—In great Rabbai there is said to be a *kisuka*, a little devil, i.e., an image probably of a saint which the Portuguese left behind them after their expulsion from Mombaz, which is now revered by the Wanika as a kind of war-god, and is borne round in procession before the outbreak of a war to rouse the warriors to heroic deeds. This is the only idol I have heard of in Eastern Africa, and it remarkably enough comes from an idolatrous Christian church.

February 16th, 1849.—Rebmann returned to-day from his second journey to Jagga. It appears desirable to extend our journeys of exploration by way of Jagga to Uniamesi, and thence to the western coast of

Africa; and Rebmann resolved to enter on the long, difficult, and dangerous journey.

April 5th.—Rebmann entered on the journey to Uniamesi.

April 28th.—Spoke seriously with the chief respecting the indifference of the Wanika, who will not learn even now, after we have procured them books at a great cost; for some time ago we received 500 printed copies each of my Kinika version of the Gospel of Luke, of the Heidelberg Catechism, and of a primer from Bombay, where they had been printed at the expense of the Church Missionary Society.*

June 10th.—Arrival of our brothers Erhardt and Wagner in Mombaz.

June 15th.—Poor Erhardt came to Rabbai in quite an exhausted state, and I feared that the fever would terminate fatally; for he was in a much worse plight than Rebmann and myself in 1846.

June 20th.—Erhardt still very ill. Wagner also attacked by fever.

June 27th.—To-day Rebmann came back from Jagga. The Lord has preserved him from many and great dangers.

July 1st.—The crisis of Erhardt's fever is over, and he is progressing towards convalescence; Wagner, on the contrary, is worse.

July 3rd.—It seems to me necessary, for the sake of future missionaries, that I must learn the Kikamba, Kiteita, Jagga, and Kisambara languages.

August 1st.—Our dear brother Johannes Wagner ended his sufferings yesterday, and was summoned into a better world by the Lord and Giver of life, who in the midst of life hath placed us in death! Incomprehensible at first appeared to us this guidance which so quickly took from us our newly-arrived fellow-labourer; but his very death has brought a blessing to the Wanika, and although dead, he still speaks to them; for they have now, for the first time, seen the death and burial of a Christian, whose joyful hope is in Christ, the life and the resurrection. After I had read the funeral service of the English liturgy, translating it into the Kinika language, I spoke to those present and those who had dug the grave, on 1 Thessalonians iv. 13, and finally we sang some verses of a hymn. From all this the natives were enabled to recognise the marked distinction between Christianity and the horrible wailing and other dark practices of heathenism; and so in this way our departed friend did not come in vain into this benighted land.

THE CRY OF THE HEATHEN.

THE Rev. Ruttonji Nowroji, of Aurungabad, in the dominions of the Nizam of Hyderabad, Central India, was preaching with his Christian helpers last year at a town called Paitan, on the River Godavery. There was a great Hindu fair going on, which was attended by thousands of people. He writes:—

In the great gathering of this celebrated town we have managed to keep our preaching for twelve hours daily, for nearly a week. I calculated that at least 10,000 or 12,000 people heard the Gospel message, and never did they hear us with greater attention and pleasure. I have noticed a strange desire on their part to know our religion. There is a restlessness, an increasing restlessness, on the part of the masses, and often have I heard them exclaim, "*Oh, do show us the way of salvation! Show us the inner mysteries of your religion. We are far from being happy. We want peace. Our religions do not satisfy us. Can your religion give what ours cannot?*"

I will mention one instance. A Brahmin, employed as schoolmaster, visited us daily. He had several questions to propose, and he was so earnest that it was a pleasure to converse with him. At the time of parting he put up both his hands—joining them together (which Brahmins never do, except only to Brahmins)—and with moistened eyes he told me, in the presence of a large audience—

"Oh, sir, how grateful I am for the trouble you have taken in solving my difficulties, and how much I feel refreshed and comforted. I will remember your kindness to my dying day. I know not when God will permit us to meet each other. But, oh, sir, let me make one request. In all your preaching, and at the conclusion of every religious discourse, call upon my countrymen to learn to read. When they read your Scriptures they will be convinced that Christianity is divine, revealing to sinners God's plan of salvation. I feel so sorry to part with you, but my leave is up, and I must be at my post. But from the bottom of my heart I thank you."

* It was a copy of this Kinika St. Luke that Abe Ngwa took with him to the Giriama country, and which was the origin of the Christian community there. See GLEANER, Jan., 1878.

* It was on this journey that Rebmann discovered the snow-clad mountain Kilimanjaro, which is 8,000 feet higher than Mont Blanc.



FAMILIAR FIGURES IN PALESTINE: (1) JEWESS; (2) JEW; (3) LEPER; (4) BEDOUIN WOMAN.

ENGLAND AND PALESTINE.

IN days of old, from England's shore,
Went forth full many a martial band;
CRUSADERS was the name they bore,
Their destined goal the Holy Land.

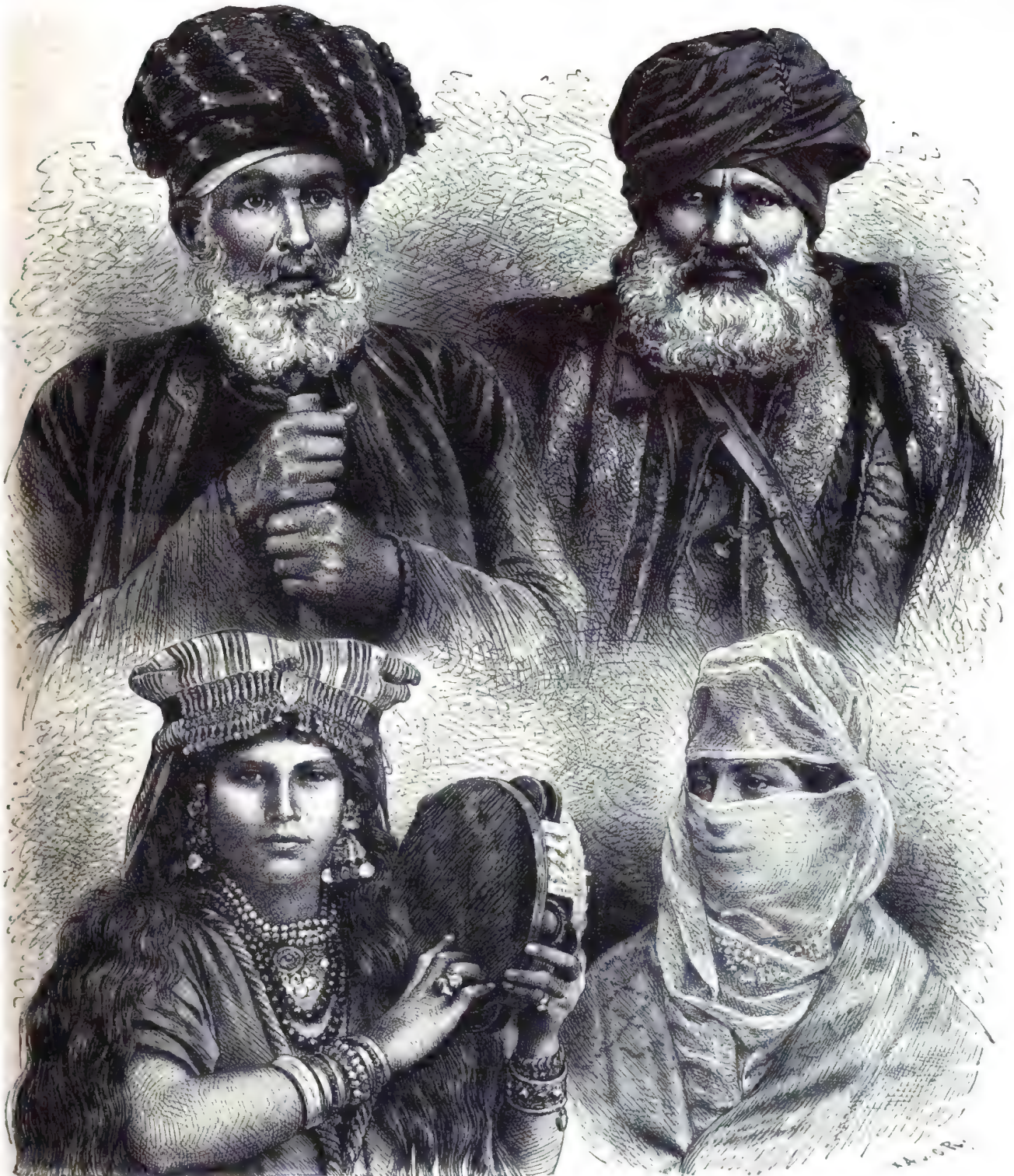
They went, by ardent zeal impelled,
The Holy City to set free;
By the fierce Moslem captive held
With stern, remorseless cruelty.

England through all her shores was stirred,
Her sons came out from burgh and hall,
The princely heir the summons heard,
Stout yeomen hastened at the call.

With warlike pomp, in proud array,
Each wearing as his badge a cross,
From hearth and home they sailed away,
Boldly to suffer pain and loss.

The Moslem still rules Palestine,
But travellers from each hemisphere
Are free to visit hill and shrine,
To countless hearts so strangely dear

There is a small and peaceful band
(O might their number sevenfold be
Who journey to the Holy Land,
Intent to make her truly free.



FAMILIAR FIGURES IN PALESTINE: (1) PILGRIM TO MECCA; (2) DERVISH; (3) DANCER; (4) TURKISH LADY.

They go not forth with trump and shout,
They wear no badge to win the eye,
No crowds applaud as they pass out
With calm resolve to serve and die.
Crucified to each earthly aim,
Their Saviour's sign they bear within,
Their joy, their glory to proclaim
The one true Sacrifice for sin.

England! wilt thou stand careless by,
Nor help them in their sacred task?
How canst thou, with averted eye,
Withhold the aid they humbly ask?
All that thou hast of good and great,
Of wise and pure, of fine and free,
Thy wealth, thy power, thy high estate,
Came from the Holy Land to thee.

Thy fathers worshipped sticks and stones;
They gave their children to the flame;
Thy land was full of tears and groans
Before Christ's faithful preachers came.
The light of truth has made thee shine,
Has spread thy name from sea to sea,
Oh! give again to Palestine
The wondrous gift she gave to thee.

SKETCHES OF MISSIONARY WORK IN PALESTINE.

BY LOUISA H. H. TRISTRAM.

VI.—NAZARETH.



It had had a week of very unsettled-looking weather since we left Jerusalem, the only fine days being those spent at Nablous, and on the Friday morning we rose from our beds at the foot of Mount Carmel to find it pouring as if it had never rained there before. As it had been raining all through the night, our rather low camping ground on the banks of the Kishon speedily became a swamp, and it was with feelings of great relief that we set off for Nazareth on Saturday, under a clear sky.

We forded the Kishon with more ease than had been anticipated; and soon found ourselves in a lovely park-like country, till we again emerged on the swampy plain of Esdraelon, where we could well imagine the heavy work that Sisera's chariot wheels must have had. Then after ascending a rocky valley, and rounding the brow of a bare hill, we found ourselves close to the town of Nazareth. Through its narrow streets we rode, attracted almost immediately by the sight of an open carpenter's shop, whence came the busy sound of the hammer, a sight the deep interest of which you can easily understand.

We chose our camping ground, high and dry, on a charming sward overlooking the whole town, and close to the fountain, which has every right to the name it bears of the Virgin's Well. It is the one well of the place, and here, without the least doubt, must Mary have come day after day, as we now saw the Nazareth maidens coming with their pitchers for water.

Nazareth is built in an amphitheatre of hills, nestling against the southern slopes, but the old village was much lower down in the hollow. It has been so much the custom in the east to build on the rubbish heaps and *debris* of former dwellings, that it is impossible to say how many Nazareths have been piled one upon another, gradually creeping up hill on the slopes of the true Mount of Precipitation.

As one of the oldest and most important of our Mission Stations in the Holy Land, Nazareth now presents the feature of the second generation of Protestant Christians, and this, as is always the case, is a time of special difficulty and danger, from the admixture that there must be of mere nominal professors without the zeal of first love. "Grace does not run in the blood," as a wise man once said. However, there is true love and zeal to be found in the greater number of the Mission congregation, and some of the very difficulties felt are just the outcome of a grasping after more subtle teaching and the danger of losing hold of first principles, a peril to which the Oriental mind is peculiarly susceptible.

So many English travellers were spending Sunday at Nazareth that Mr. Bellamy and Mr. Huber kindly arranged for an English service at eleven, therefore we did not go to the Arabic service, which is early and very well attended. The church is a very fine building, accomplished a good many years ago at very moderate cost, under the superintendence of Mr. Zeller, who lived here for many years, and was the father of the Nazareth Mission. We could feel that our church there was thoroughly worthy of its central position in the now thriving and prosperous town. There is a second Arabic service in the afternoon, and Sunday-schools besides, all admirably managed, as was seen by those of our party who went out in the heat of that Sunday afternoon.

The boys' school numbers 180 scholars, in a capital school-room, the enlargement of which was not quite completed when we were there. There is also a good school for girls and infants, who are day scholars, but the beautiful orphanage on the side of the hill above the town, maintained by the Society for Female

Education in the East, relieves us of the care of most of Nazareth girls. Under Miss Dickson's admirable and loving care fifty girls are boarded, clothed, and taught here; and the now accommodation for fifty more, who I have no doubt will forthcoming as soon as funds for their support are supplied.

Every kind of Mission agency is at work here. The evangelistic work of our missionaries, church services, school meetings, and a mothers' meeting and sewing class, conducted by Mrs. Huber and her daughter,—the Scotch Medical Mission has a small hospital (though the absence for health's sake of a doctor prevented our seeing this at work),—and Miss Dickson's orphanage;—everything, in fact, but the one thing that may naturally occur to us as being the most essentially in sympathy with the place and its holy associations. This is a higher grade boarding school for boys of the same class as the Diocesan School at Jerusalem. In the girls' orphanage they have only the advantages of a Christian education, but they are trained in habits of cleanliness and order, and taught to make their homes of the future what a Christian home ought to be. Now when these girls marry, if their husbands have not had similar training, what chance is there for them? They will in most cases gradually sink back disheartened to the old familiar ways that the influence of generations will easily bring back to them. I must here say that in matters of food, style of dress, and expenditure, no change is made in the custom of the country, which is usually that best adapted for it. The C.M.S. hope to be able to plant such an institution here, in the heart of Galilee, and I would earnestly hope that a special effort may be begun on this work so urgently needed. There are orphan boys drifting into misery and vice because there is no such home open to them; and this is on the spot hallowed to us as the scene of Lord's boyhood and early manhood. On those flower-clad hills He wandered as a little lad, and no more certain track have we anywhere of those holy footsteps than on the slopes of the hill of Nazareth.

I think if the boys of England, those at our public schools as well as those toiling in the humbler walks of life, would make a special effort, a sufficient sum would then be raised, and our dear Society be spared the pang of looking at an open door they cannot enter. What more blessed or interesting work can be imagined than the Boys' Industrial School and Orphanage at Nazareth? Geographically a better spot could not be chosen. Nazareth is the centre of northern Palestine, and easily reached from all parts. It is a thriving town, and the easy access to the sea coast gives it special advantages and openings for labour and trade.

Nazareth is lengthening her cords in the surrounding country as a centre of C.M.S. work. At Shefamar we have a church and school, with a catechist and schoolmaster, and the services and week-day meetings are well attended. At this village there are twenty-six communicants. Reineh also is a very hopeful station, vigorous out-station, ministered to by an able and devoted schoolmaster, and there are schools open and a good beginning made in many a Galilean village. Kefr Kenna, or Cana of Galilee, about an hour's ride from Nazareth; and here we have a good school as far as master and boys are concerned, and it is hoped that a good schoolroom will soon be built. The master here is a catechist also, and conducts services on Sunday. All these out-stations are visited from Nazareth by the Native Pastor, who works under the supervision of Mr. Huber.

The Mission at Nazareth is a most flourishing and important one, and much good has come out of some of the difficulties of former years. The congregations have increased, and the church is full every Sunday, while the meetings on week-days are very largely attended. Now, when once the Boys' Industrial School is begun, we shall have a model Mission, thanks to the help of those who work so heartily by our side on this holy ground.

GOOD NEWS FROM MASULIPATAM.



MA letter received from Mrs. Peel a few days ago we were delighted to hear that a former pupil of the Caste Girls' Schools in Masulipatam, which my wife had charge of when she was in India, had come out from heathenism and professed Christianity. Her name is Sheshamma. She went to one of the schools when she was quite young, perhaps nine or ten years of age, and remained two or three years, when she joined her husband, and went to live at a place some distance from Masulipatam. After a year or two her husband died, and she came back to Masulipatam to be with her friends. My wife heard that she would be willing to become a pupil-teacher, or monitor to the younger children of the schools, and employed her as such part of the day, while she continued her studies the other part. Before we left India in 1880 there appeared to be signs of a good work going on in Sheshamma's heart. She used to go on Sunday afternoons to the house of one of the Christians, and occasionally to my wife, for reading the Word of God and prayer. And since we have been in England we have heard that she was still seeking after God.

Mrs. Peel now writes: "Last June she professed her desire to become a Christian, and in her own house has tried to live in accordance to God's law. About four months ago her father died, and she did not like to leave her home then for fear of being thought heartless, but last week she told Mr. and Mrs. Anantam (the Christians whom she used to visit on Sunday afternoons) she had quite made up her mind and would 'come out' the following Sunday. When she came to our house she wrote to her mother saying: 'I have chosen Christ to be my Saviour, and wish to be baptized in obedience to His command.' Late at night the mother, brother, and a girl went to Mr. Peel's house and tried to induce Sheshamma to give up the idea of being a Christian, but without success. Then the brother dashed his head violently against the pavement and the women began shrieking to show their sorrow. As she was still unmoved they reasoned with her again; and then the brother gave himself a terrible blow on the head, which made him quite unconscious for a time. As soon as he recovered they went away. The next day the mother and sisters went and tried to persuade her to give up her new religion; they too did not succeed. She was to be baptized on the following Sunday. I trust she has remained steadfast and has been received into the ark of Christ's Church by baptism. Sheshamma herself wrote a nice letter to my wife, telling her that she had professed to be a Christian though her friends had begged her not, and asked for prayer that she might continue in the faith of the Lord. She had not received baptism when she wrote, and may after all have been prevailed on by her friends to go back; but I trust she has been enabled to lean on that Strength which is sufficient for every time of need. She belongs to the Sudra caste, and is the first one who has publicly come forward from those schools and professed Christ.

May she ever remain His!

WALTER CLAYTON.

Sheshamma to Mrs. Clayton. (Translation.)

To Mrs. Clayton.—Dear Mother—From the day you went to England to this day I, by God's help, have been well. Up to this time I am doing work in the schools which you placed (or begun). When you were here you had much desire for me to join the religion of Christ, and now by God's grace He has given me strength to confess Him before all. Therefore I, last Sunday, to become a Christian woman, came to Mrs. Peel's house. I am there still. My relatives came and begged me very much to return to their house; at that time, the Lord being my helper, I heard their words but did not go with them. He delivered me out of that temptation. If the Lord will, to-morrow even I having obtained baptism, shall be received into His Church. I am writing this small letter to tell you that you may be very glad. Dear mother, you will please pray that I, according as I have begun, may continue to the end faithful to the Lord, and towards Him may increase in faith and love.

Please both you and Mr. Clayton accept my loving salaams. I have written in this way.

SHESHAMMA.

[Since the above was in type, we have received from Mr. Clayton, with great thankfulness, the news that Sheshamma had been baptized and was remaining steadfast, though much opposed by her friends. Her brother had even threatened to stab her.]

[A picture of one of these caste girls appeared in the GLEANER of Sept., 1881.]

A Hindu's Opinion of Hinduism.

ANATIVE Government official, the Deputy-Collector of a large town in the Bombay Presidency, "a very energetic and enlightened man," lately travelled across India to visit Benares and the other sacred places in the North. "He came back disgusted with what he saw, and at a public lecture given in the High School he exposed the hypocrisy, deceit, and wickedness which he had witnessed while on pilgrimage." He then printed his lecture, and sent copies to the C.M.S. Mission in his district, with permission to distribute them. Thus, writes the Missionary who sends this information, "educated non-Christians are doing what they can to pull down the crumbling edifice of Hinduism. May the time," he adds, "soon come when they will be willing to build as well as destroy by substituting a living faith for a dead one."

"LO, HE COMES WITH CLOUDS DESCENDING,"
IN YORUBA.

BY THE REV. D. HINDREBE.

Wo Oluwa l'awo sunma
Behold (the) Lord in the clouds
O mbo l'ogo, l'ola rè;
He returning in glory, in honour his;
Eni t'a pa fun elese
He who was slain for sinners
Wá pelu angeli rè.
Comes with angels His.

Halleluya. Amen.

Gbogbo eda wá mwo Jesu
All creation comes beholding Jesus
Ni olanla rè kikun.
In his full majesty.
Awon t'a gan (a), awon t'a pa (a)
Those who despised him, those who slew him
T'o kan (a) mo agbelebu
Who nailed him to the cross
Nwon osokun, bi uwon wo Oluwa won.
They shall weep, as they behold Lord their.

Erekusu, okun, oke,
Islands, seas, mountains,
Orun, aiye, a fo lo,
(The) heavens, (the) earth, they flee go = (away),
Awon t' o kò o l'a da won ru,
Those who rejected him they are confounded,
Nigbati nwon gbobun rè:
When they hear voice his:
Wá s' idajo, wá, k'alo!
Come to judgment, come, come go!

Idasile t' a ti nreti
Liberation which has been hoped for
Opo ewa l' a fi han,
Plenty (of) beauty it reveals,
Awon t' a gan lodo aiye
Those who were despised by (the) world
Npade rè lóke l'ohun,
Are meeting him above yonder.

Halleluya, Olugbala ogo 'da.
The Saviour of glory has come.

THE STORY OF AGARPARA.



AGARPARA is a native village about ten miles north of Calcutta. The church and mission premises seen in the illustration are situated on the eastern bank of the river, where the buildings form a very pretty picture to passers-by in sailing up the Hooghly from Calcutta. The Mission is one among the many instances in which we see an All-wise Ruler bringing good out of evil; famines in different parts of the country having been the immediate cause of its establishment. Various circumstances have led to the desolating famines which from time to time have visited different parts of India. Frequently they have been caused by drought; but probably as frequently by inundations. In 1832, three inundations of an unusually severe character swept away thousands of the inhabitants of large districts in Lower Bengal. Mrs. Wilson, widow of a C.M.S. missionary, who was one of the pioneers of mission work among the women of India, seized the opportunity which this calamity afforded for interesting friends in the destitute natives; and having obtained funds, despatched a Christian catechist, with several helpers, to assist the sufferers. By this means many children were rescued; though several whom they had hoped to save were so exhausted that they died on the way to the home prepared for their reception. The buildings at first occupied by Mrs. Wilson were regarded only as temporary, and after much search for a suitable spot on which to establish an orphanage, the present premises were bought by her, an unused Government silk factory, which occupied the site, being altered and enlarged to enable it to accommodate its new inhabitants. The new buildings were completed in 1836. The following year saw the erection of a commodious school-house, capable of holding 500 pupils, for



PARSONAGE.

CHURCH.

ORPHANAGE.

MISSION HOUSE AND BOARDING SCHOOL.

AGARPARA, ON THE RIVER HOOGHLY, TEN MILES ABOVE CALCUTTA.

youths of the better class of Bengalis, and the year 1838 saw the erection of a mission-house for the residence of a missionary.

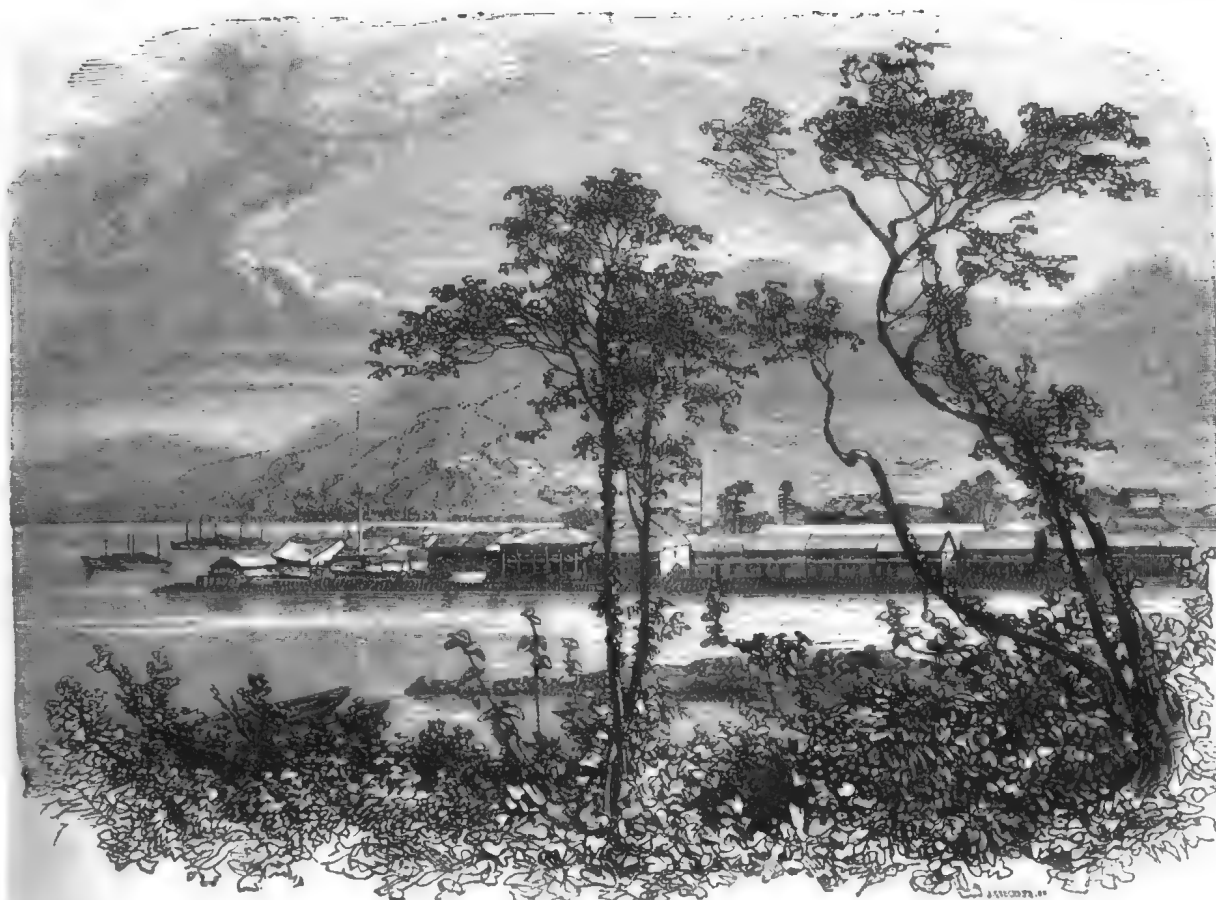
The church seen in the picture was erected afterwards, and in the autumn of 1841, though not quite completed, was opened for Divine service. (There was originally a tower to the church, but it was destroyed in the terrible cyclone of 1864, and has not been rebuilt.)

In 1842, Mrs. Wilson left India, and during the forty years that have since elapsed the Mission has necessarily passed through many hands. But each successive missionary in charge has brought to bear upon the work the full power of an earnest and loving purpose, notably the revered Revs. T. Sandys and S. Hasell, and their wives. For ten years the Orphanage has enjoyed the able superintendence of Miss H. J. Neele, under whose administration much good work has been done amongst the children.

The Boys' School to which we referred above was opened two years before Mrs. Wilson left India. That it was fully appreciated by those for whom it was established is proved by the fact, that within a very few months 800 boys were in attendance. The work went on prosperously until a temporary check was given to it, in consequence of its bearing real fruit in the conversion and baptism of one of the pupils of the English school. He was a Brahmin, and his baptism naturally roused the anger of the influential Hindus of the neighbourhood, who set up opposition schools, which of course drew away many pupils from the mission schools.

In 1842, Babu Guru Churun Bose, a convert to Christianity, was appointed head master. His history is an interesting one.

Guru Churun Bose belonged to a family of good position in Calcutta. He was born in 1823. When a youth at school his attention was drawn to Christianity by reading a book, which had been lent to him by an elder brother by a Christian schoolfellow, now the Rev. G. C. M. This book, Bishop Wilson's "Evidences of Christianity," convinced him of the Divine origin of Christianity, and with God's blessing led him beyond the simple head belief, touched his heart, and he could no longer remain among his heathen relatives. Anxious to embrace Christianity, he took refuge at Bishop's College, where he received further instruction previous to baptism. While there, many were the attempts of his heathen relatives to lure him away; threats and entreaties were, however, alike unavailing. The oft-repeated plot of the feigned entreaties of a dying mother, that her son would visit her ere it was too late, was in his case attempted in vain. At last one day his brother visited him, and taunting him with his unkindness to his mother, said that, in her anxiety to see him, she had sent a "purdah-lady," who never went outside her own apartments, had accompanied him to the boat to beg an interview. The poor youth, though fearing much to put himself in the power of his family, felt constrained to see his mother; and judging that his heathen relatives would have a poor idea of his newly-adopted religion, should it appear to harden his heart against her who loved him so much, decided to enter the boat. The boat was drawn close up to the shore, and in the cabin of which he expected to have the sad pleasure of once more embracing his mother. He entered the cabin to find, alas! no mother there, but a group of his heathen relatives, who knew that he had fallen a victim to the plots of his angry relatives, some of whom were there to receive him, with anything but loving hospitality. The boat was soon loosed, and rapidly rowed from the shore; his Christian companions, who had watched the scene from the river's bank; their angry shouts soon brought down one of the professors to still the commotion. The question, "Did he go of his own free will?" was asked.



THE ISLET OF DESHIMA, NAGASAKI, JAPAN. (See also Pictures in *Gleaner* of March, 1877, and December, 1878.)

accord?" elicited many earnest replies of "No!" "no!" "Man the boat!" was the order given, and in little more time than it takes to write the account, the college boat was ready, and rapidly pursuing the fugitives, upon whom it was evidently gaining head, when an uncle of Guru Churun's, the leader of the capturing party, sternly demanded, "Will you promise not to be baptized?" "I cannot," said the youth; "I will not deny my Saviour." Upon this the uncle, in furious anger, seized the slight youth, and throwing him overboard, left him struggling in the rapid, dangerous current. Those in the college boat redoubled their efforts, and were providentially able to rescue the poor fellow from the watery grave.

Shortly after this he was received into the Christian Church, being baptized in October, 1842, by Bishop Dealtry. He was only between 19 and 20 years of age when two or three months later he was appointed as Head Master of the Agarpapa English School, where, notwithstanding his youth, his efficient aid enabled Mr. De Rosario to record such satisfactory results in the progress of the Mission school. His daughters were pupils in our Agarpapa Upper School; their well-written examination papers and intelligent replies elicited the approval of the school inspectors, while a letter from one of them shows what is the spirit of many of our Bengali Christians. After telling of her marriage with a man in a good position under Government, she says, "He employs his leisure hours in writing for a Christian vernacular paper, and in preaching the blessed Gospel. I am thankful to say he is doing both these works gratis."

The foregoing account of Agarpapa is condensed from an article by Miss Neele in the *C.M. Intelligencer* for December last. The Rev. F. Gmelin is now in charge. Miss Neele herself is returning to India this autumn, but she is now to establish a Boarding School at Calcutta for Christian girls of the better classes, a work of very great importance. She will be accompanied by Miss Alice Sampson, daughter of the Rev. J. E. Sampson, Vicar of Barrow-on-Humber. In last month's *C.M. Intelligencer* Miss Neele describes her plans, which call for our warmest sympathy and most earnest prayers.

A PLEASANT REUNION AT NAGASAKI.

AT Nagasaki, Japan, the Rev. Herbert Maundrell has a little theological institution for training Native evangelists and teachers. (See *GLEANER*, December, 1878.) Some of the men are already stationed out at important cities, and doing excellent work. Mr. Maundrell sends a pleasant account of a ten days' gathering of the whole number at headquarters last November:—

On St. Andrew's Day, the anniversary of the opening of the College, we had full morning service with Holy Communion at Deshima Church, when I preached from Matt. iv. 19, "Follow Me, and I will make you fishers of men." In the afternoon there was a football game between the catechists and the students, in which Mr. Andrews, as always, was a champion; and in the evening there was a tea for the catechists, students, and a few other Native friends, at my house. And this evening Mr. Andrews entertained them in Deshima School, with a Natural History lecture on Bees, with the help of magic-lantern slides, which afforded much profitable amusement, and he kindly invited the catechists and our foreign staff (Mrs. Goodall, Miss Shaw, and ourselves) for another evening's social entertainment at his house. There was no examination this time (that is to be at future gatherings), but there were many profitable meetings for the discussion of matters concerning the work of our Church in Kiu-Shiu, and there were some devotional meetings, at which St. Paul's Epistles to Timothy and the work of the ministry generally, and in Japan particularly, formed subjects for prayer and meditation. There were frequent opportunities for preaching at Deshima, and each catechist gave one or two good sermons while here.

We had also a missionary meeting in Deshima School, at which there were six speeches, each not more than twenty minutes long. The first and introductory one referred to the Society's work throughout the world in general, and then to the particular work of the Society in Japan. Then followed an account from each of the catechists of his own special field of labour, and Mr. Andrews read a paper (Japanese) on the introduction of Christianity into Britain. After the catechists of the out-stations had spent ten days or more here, including two Sundays, they returned to their work.

MISSIONARY ALMANACK.

L. Or. 6th 4.15 a.m.
N. M. 18th 9.10 p.m.

August.

F. Or. 22nd .. 12.55 a.m.
F. M. 28th .. 9.19 p.m.

SOWING AND REAPING.

[126. 6.]

- 1 T *Slavery abol.*, 1834. They that sow in tears shall reap in joy, Ps. 126. 6.
- 2 W *H. Williams landed N. Zealand*, 1823. Bearing precious seed, [Ps. 126. 6.]
- 8 T *Speke discov. V. Nyanza*, 1858. The field is the world, Mat. 13. 38.
- 4 F The seed is the word of God, Lu. 8. 11.
- 5 S Which liveth and abideth for ever, 1 Pe. 1. 23.
- 6 S 9th aft. Trin. 1st stone *Metlakahla ch.*, 1873. They joy before M. 1 K. 10. 1-25. Ro. 6. E. 1 K. 11. 1-15, or 11. 26. Mat. 19. 27 to 20. 17.
- 7 M 2nd *Niger exped. at furthest point*, 1854. Blessed are ye that sow be-
- 8 T In the morning sow thy seed, Ecc. 11. 6. [side all waters, Is. 32. 20.]
- 9 W In the evening withhold not, Ecc. 11. 6. [life, Ro. 6. 22.]
- 10 T *E. Aurio d.*, 1880. Fruit unto holiness, and the end everlasting
- 11 F *Peet d.*, 1865. Shall come again, his sheaves with him, Ps. 126. 6.
- 12 S To him that soweth righteousness a sure reward, Pro. 11. 18.
- [bountifully shall reap also bountifully, 2 Co. 9. 6.]
- 18 S 10th aft. Trin. *H. Wright drowned*, 1880. He which soweth M. 1 K. 12. Ro. 11-25. E. 1 K. 13 or 17. Mat. 23. 13.
- 14 M Put ye in the sickle, Joel 3. 13. [reapeth, Jo. 4. 87.]
- 15 T 1st *Niger exped. ent. River*, 1841. One soweth and another
- 16 W *Gordon killed at Kandahar*, 1880. If it die, it bringeth forth much
- 17 T The harvest is the end of the world, Mat. 13. 39. [fruit, Jo. 12. 24.]
- 18 F The reapers are the angels, Mat. 13. 39.
- 19 S *Krapf vis. Rabai*, 1844. The seed should spring and grow up, [he knoweth not how, Mk. 4. 27.]
- 20 S 11th aft. Trin. From Me is thy fruit found, Hos. 14. 8.
- M. 1 K. 16. 1 Co. 1. 1-28. E. 1 K. 19 or 21. Mat. 26. 57.
- 21 M First the blade, then the ear, then the full corn in the ear, Mk.
- 22 T The husbandman waiteth for the precious fruit, Jas. 5. 7. [4. 28.]
- 23 W Be ye also patient, Jas. 5. 8. [reap, Gal. 6. 9.]
- 24 T St. Barthol. *Jovett to the East*, 1815. In due season we shall
- 25 F 1st *Miss. sailed for N. Z.*, 1809. If we faint not, Gal. 6. 9.
- 26 S *Japan Treaty Ports op.*, 1858. Look on the fields, for they are [white already to harvest, Jo. 4. 85.]
- 27 S 12th aft. Trin. My word shall not return to Me void, Is. 55. 11.
- M. 1 K. 22. 1-41. 1 Co. 7. 25. E. 2 K. 2. 1-16, or 4. 8-28. Mk. 2. 1-23.
- 28 M It shall prosper, Is. 55. 11. [the labourers are few, Mat. 9. 37.]
- 29 T *China Treaty Ports op.*, 1842. The harvest truly is plenteous, but
- 30 W *Lord Dufferin vis. Metlakahla*, 1876. The fruit thereof shall [shake like Lebanon, Ps. 72. 16.]
- 31 T Pray ye therefore the Lord of the harvest, that He will send [forth more labourers into His harvest, Mat. 9. 38.]

"Freely ye have received, freely give."

THERE is, on the coast of Somersetshire, a small fishing village, with a population of above one hundred souls. A short time since I received a letter from the valued clergyman who has the spiritual charge of this little flock, and, in answer to an inquiry which I had put to him as to what he had been able to do for the C.M.S., he makes the following interesting and suggestive reply:—

"You ask what I have done for you in the way of improvement. Little, I fear; but still, progress may be hoped for. I told the people here that we must do something, and it seemed better to have a quarterly subscription, I thought, than a yearly collection. I waited some weeks, and then, having all the heads of families, about twenty, one evening at my Bible class, I asked for the names of any who, as a thank-offering to God for the free of cost spiritual blessings they received in this parish, were anxious to give each quarter for this year something, as they could afford, to the C.M.S. It was pleasant to hear the ready response, and offers varying from one shilling to threepence a quarter, to count from last October, will, I trust, make a worthy offering by October, 1882" (the time of the annual sermons and meetings in the parish of which this fishing village is a hamlet).

Very earnestly do I trust that the example thus set may be followed by many a small village and hamlet, and that so many more even of the very poorest in our land may have the opportunity of doing something to tell others of that Saviour whom they themselves have been taught to love.

H. H. S.

Topics for Thanksgiving and Prayer.

Thanksgiving for Mr. W. C. Jones's benefaction of £72,000 for China and Japan. Prayer that the money may be wisely used, and be greatly blessed to the extension of the kingdom of Christ in those empires. (Page 89.)

Thanksgiving for the Giriama Christians. Prayer for the advance of missionary enterprise in East Africa. (Page 90.)

Prayer for the Holy Land (page 94); particularly for Nazareth (page 96).

Prayer for the Caste Girls' Schools at Masnipatam (page 97); for Agarpara (page 97); for the new Girls' Boarding School at Calcutta (page 99); for the Catechists at Nagasaki (page 99); for the new Native Clergy in Tinnevely (page 100); for the new Secretary of the Niger Mission (page 100).

EPITOME OF MISSIONARY NEWS.

The C.M.S. Committee have lately had interesting testimonies respecting Society's work from influential independent witnesses who have attended its meetings. On April 11th, they received Archdeacon Matthew, of Kandy, Ceylon, on May 8th, Bishop Strachan, the new Bishop of Rangoon, late a missionary of the S.P.G. in South India; on May 15th, Bishop Suter, of Nelson, N.Z. June 6th, Bishop Steere, of the Universities' Mission, Zanzibar; on July Mr. F. Holmwood, H.B.M. Consul at Zanzibar, and Mr. Odell, a merchant, Fuh-Chow; on July 10th, Archdeacon Mathews, of Mauritius. All of them spoke in warm terms of the C.M.S. Missions they had visited. Mr. Holmwood's testimony concerning the men and the work in East and Central Africa was especially important.

We are thankful to say that the Rev. A. E. Moule is now permitted by Medical Board to return to China. The Revs. J. P. Ellwood and G. H. Wood and Miss Neele, are returning this autumn to North India; the Rev. Bateman, to the Punjab; the Rev. R. Bruce, to Persia; and the Rev. J. Maser to Lagos. These, with the new missionaries whose appointments have been before-mentioned, and also Miss Alice Sampson, appointed to Calcutta and Miss A. H. Ansell to Sierra Leone, received their instructions and Valedictory Dismissal on July 17th, too late in the month for us to give particulars in this number.

On St. Peter's Day, June 29th, Bishop Crowther held an ordination at St. Paul's, Onslow Square, when the Rev. T. Phillips, B.A., who is about to join the Niger Mission as English Secretary, was admitted to Priest's Orders. The Rev. W. N. Ripley, Vicar of St. Giles's, Norwich, preached the sermon, and the Revs. H. W. Webb-Peploe, W. H. Barlow, and F. E. Wigram, took part in the service. This is the first instance of a white clergyman being ordained by a black Bishop.

On March 5th, at Trinity Church, Palamcottah, Bishop Sargent ordained eight more Tamil clergymen for the Tinnevely Mission, viz.: the Revs. Mutthu, Arulanantham, Selvanagagam, P. Suvieshamuttu, A. Gurubath, S. Sarkunen, J. Kohloff, and E. Asirvadem. The candidates were presented by the Rev. T. Kember, Principal of the Training Institution; and the sermon was preached by the Rev. V. W. Harcourt, Principal of the Sarah Tu Female Institution. There was a congregation of 1,246 Native Christians, including 44 Native clergy.

On Whit-Sunday, the Bishop of Lahore held an Ordination at Simla, when Mr. Thomas Howell, a Native Agent of the C.M.S., was admitted to Priest's Orders. He will be in charge of the Jhelum Mission, Pind Dadan Khan, "deacon evangelist," that is, he will not be a pastor of a congregation under the Native Church Council, but be employed directly by the Society as an evangelistic missionary.

The Bishop of Madras writes that in his recent charge (noticed in June number), he under-stated the number of Natives confirmed in the Diocese in the four years 1878-81. He gave it as 8,722; it should be 11, viz.:—by himself, 1,290 males and 1,100 females; by Bishop Caldwell, 1,290 males and 1,981 females; by Bishop Sargent, 2,753 males and 2,228 females.

Bishop Moule, in January last, made a tour in the Chu-ki district (better known by the name of one of the villages, "Great Valley," concerning which interesting accounts have appeared in the GLEANER), in the province of Kwang, Mid-China. He confirmed 42 Chinese Christians there. The Rev. Elwin writes, "Five years ago, there was not one Christian in this district; indeed the name of Jesus was unknown. Now there are Christians in 83 villages, and the Bible is read, prayer offered, hymns sung, the Gospel preached, at nine convenient centres every Lord's Day in rooms set apart for the purpose."

The Divine blessing is manifestly resting upon the labours of the C.M.S. missionaries in Japan. The number of baptisms in the year was 99. Of these 44 were of children, which in a young Mission is a noteworthy sign of progress, as indicating an increasing number of Christian families. Among the adult converts were some men of position and influence, including a leading official, well-known for his scholarship, and a Shinto priest, in the Island of Yezo; and two gentlemen Samurai, father and son, with their respective families, at Kagoshima.

The number of Christian adherents connected with the C.M.S. Mission in the Hindu coolies in Mauritius, has increased during the year from 1,400 to 1,551. There were 96 adult baptisms. Forty services are held weekly in different parts of the island, most of them conducted by the two Native clergymen and a staff of Native teachers, but a good many by volunteer Christians who, writes Mr. Buswell, "are happily beginning to understand that the joy to enjoy religion is to communicate it to others." The newly-formed Native Church Council is working well, "a supply of the oil of kindness having been poured upon the wheels in motion with hardly a jarring sound."

The reports from the Fuh-Kien Mission this year are again deeply interesting. The Christian adherents now number 4,099, an increase of 549 in the year. The communicants number 1,386. There are 112 stations and out-stations. We hope to print some extracts from the reports shortly in the GLEANER.

The Editor acknowledges the following contributions to the Society's Funds:—Two Friends, South Devon, £5; Anonymous (Almshouse), Bath, £1; Anonymous, Bath, £1; Miss Joy, for Persia, 10s.; Topsy, 10s.

Among recent remittances to the Society are:—5s. from "A Christian's Reminiscences of books sold; and 18s. from the Rev. W. Lloyd, Lillingstone Lodge, Bucks, being moiety of a church collection in his parish, which contained 76 of them under 20 years of age, and all of the labouring class.

The GLEANER EXAMINATION will be held in January next. Conditions the same as last year. We hope for a large increase in the number of competitors.

THE CHURCH MISSIONARY GLEANER.

SEPTEMBER, 1882.

THE WORKING TOGETHER OF GOD THE HOLY SPIRIT AND THE CHURCH IN THE EXTENSION OF CHRIST'S KINGDOM.

BY THE REV. J. B. WHITING, M.A., *Vicar of St. Luke's, Ramsgate.*

VI.



READER, no one can survey the widely opening Mission field without a deep conviction that men of note and education are required to meet the difficult questions which have arisen in the natural development of events. And we turn once more to the Sacred Word for guidance.

In John xvi. we read, "I will send the Comforter unto you, and when He is come (*i.e.*, to the *disciples*) He will reprove the world of sin, of righteousness, and of judgment."

St. Luke was moved by the Holy Spirit to illustrate by examples this action of the Comforter upon "the world" through and by means of the men whom Jesus Christ had chosen. It was through their "witness" that "the Lord added daily to the Church"; "the Lord working with them." The Lord did not work without them, but by them.

It was the especial work of the Lord Jesus during His earthly ministry to select, and for three years to train, this agency, through whom the power of the Holy Ghost might operate.

The Apostolic Churches followed the example of their Lord and Master. They "chose" men after prayer. They "looked out from among themselves" "men, full of the Holy Ghost and of power."

Immediately after the Ascension, the Church, consisting of about 120 disciples, calling to mind the direction of the Holy Ghost by the mouth of David, selected with great discrimination two men who had a personal knowledge of Christ, and then prayed that the Holy Spirit would show which of the two should be "numbered with the eleven." Stephen, selected by the Grecian section of the Church at Jerusalem, was the means for the ultimate conversion of Saul of Tarsus, himself a Grecian Jew. When the city of Antioch had been moved by men of Cyprus, the Church at Jerusalem sent, as their commissioner to inquire, Barnabas, himself a man of Cyprus. Barnabas, observing the kind of man wanted at Antioch, went to seek for Paul. Paul secured the help of Timothy when he was "well reported of by the Brethren."

The instance in Acts xiii. was noticed in the last paper; but we recur to it again, for it is evidently intended to exhibit the combined action of God the Holy Spirit with the Church in this most important duty. The Church at Antioch was guided by the Holy Ghost to perceive, as clearly as if a voice had spoken, that they must separate to a work which He Himself had designed, gifted men, eminent for usefulness among themselves. And they then make choice of the very men whom the Spirit had Himself prepared for the work. In this selection and sending forth the whole Church at Antioch co-operated with the Holy Spirit.

Surely these instances are related to point to the Church in every place the duty of selecting, training, and separating to the work the agents by whom the Gospel may become "the power of God unto salvation."

But in these days how few Churches have made it a duty to furnish missionaries! All that has been done has been to catch at some good young man offering himself, and to approve or disapprove after he has come to a decision in his own mind.

An annual Day of Intercession has for some years been observed for Foreign Missions. But in how many cases has this been only idle prayer! How few Churches have "looked" for

an answer "from among themselves"! Surely prayer for missionaries means prayer for diligence to look for them, discernment to discover them, wisdom to choose them, self-denial to "separate them to the work," and willingness to spend time and money to train them.

Last year money was received from 5,500 parishes by the Church Missionary Society. Suppose 3,000 of the churches in these parishes were to embrace the habit of looking for missionaries, how apostolic, how Christ-like, the object they would set to themselves! There would then be no lack of heralds possessing the highest qualifications of mind and heart and body to tell to the perishing masses the tidings of a Saviour's love.

This the Church in every place may do by keeping the missionary enterprise before the minds and near the hearts of the young converts, by reckoning the name of missionary as among the noblest titles of a Christian, and counting the records of Mission work a source of real joy (Acts xv. 31). Then, watching the development of character in young Christians, to set apart those whom God endows with especial wisdom, faithfulness, and ability for the noble office of a messenger of the Churches.

DIG DITCHES.

"Make this valley full of ditches."—2 Kings iii. 16.

"Dig the trenches wide and deep!
Dig by night, nor dare to sleep!
See, the foe is nigh at hand!
Up, then! 'tis the Lord's command—
Dig the trenches! And you'll see
How He giveth victory."

Thus the Prophet spake: and lo!
Obediently the warriors go;
Fearless through the darkness night,
Trusting in Jeh-vah's might;
Telling that the morning sun
Might behold their labour done.

SHAOU-HING, CHINA, May, 1881.

It was done: but o'er the plain
Blew no wind, and fell no rain:
Can it be God doth not care,
After all the faith and prayer?
Nay! Behold, from Edom's land
Water for the faithful band!

Dig the trenches, wide and deep!
God will sure His promise keep:
Labour here, and labour there;
Open channels everywhere;
Then, in ev'ry barren place,
Shall flow streams of saving grace.

J. D. V.

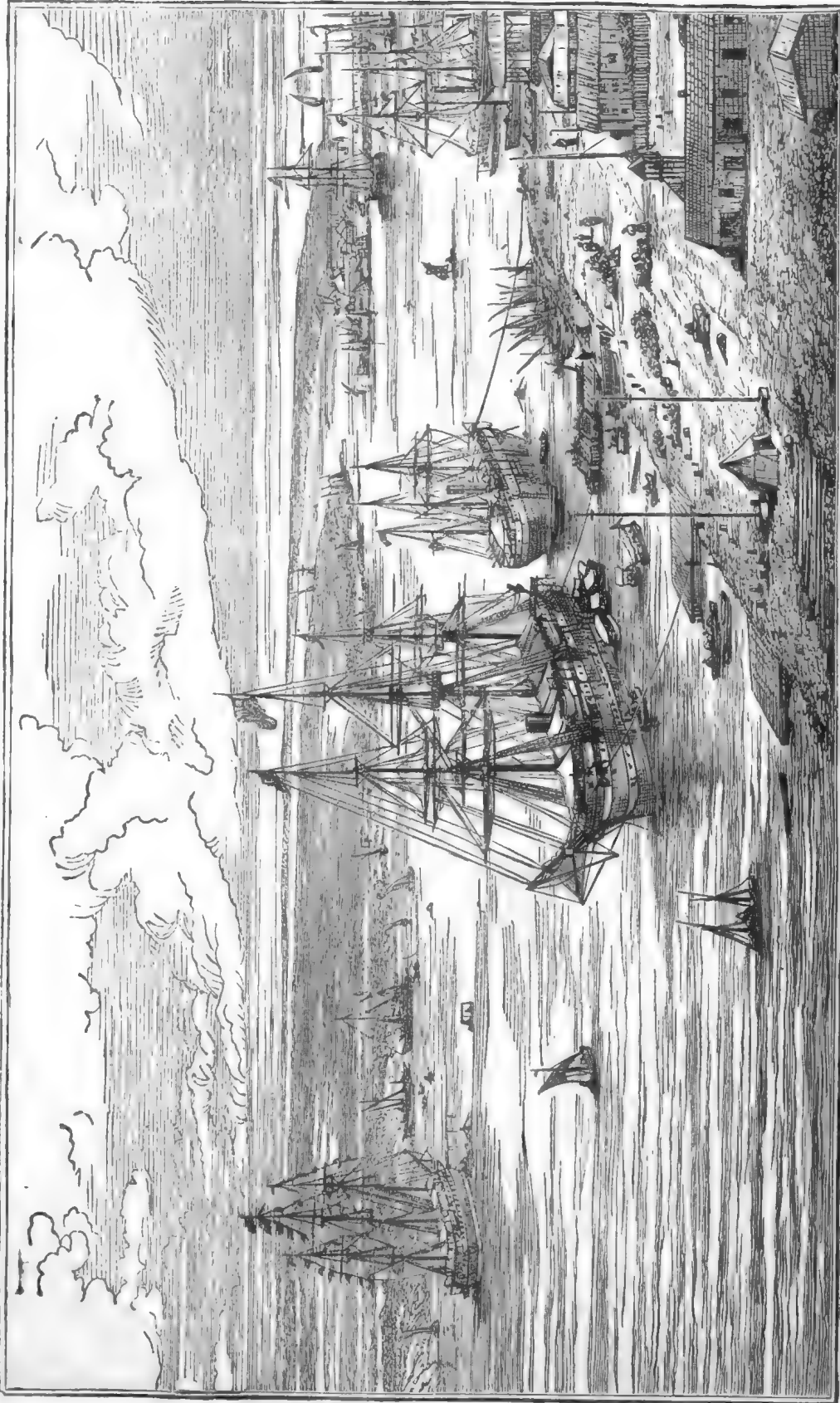
EGYPT AND THE C.M.S.*



T a time when the eyes of the world are upon Egypt, the readers of the GLEANER will be glad to be reminded that it was formerly a Mission field of the Church Missionary Society. In the Society's early days there was a great desire to revive the corrupt Christian Churches of the East, that they might be led to witness more faithfully for Christ among the Mohammedan Turks and Arabs by whom they were surrounded. After the overthrow of Napoleon, the Mediterranean seemed an open highway for missionary effort, and in less than three months after the Battle of Waterloo, the Rev. W. Jowett was on his way to Malta. Mr. Jowett, who was Twelfth Wrangler, and Fellow of St. John's, Cambridge, was the first English clergyman and University graduate to offer himself for missionary service. A great part of his work was to consist of inquiries into the religious state of the Oriental Churches, of which but little was then known. He was "to visit and to correspond with the ecclesiastics at the head of the different communions," Greek, Armenian, Copt, Maronite, &c., with a view to the spread of education and the circulation of the Holy Scriptures. His journals excited great interest in England, and for many years afterwards "Jowett's *Christian Researches*" was a standard book.

Among other places visited by Mr. Jowett was Egypt.

* All the pictures in this number are Egyptian scenes.



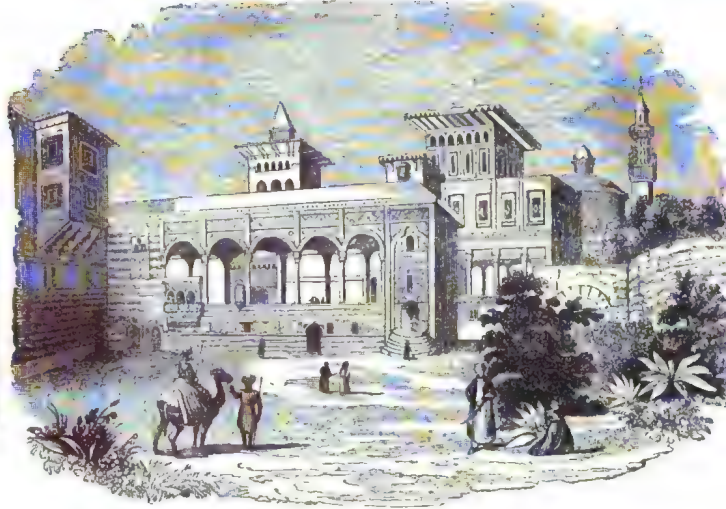
PORT SAID, AT THE NORTHERN END OF THE SUEZ CANAL.

He was there for months in 1819, and 1820, and again in 1821, and had much intercourse with the priests and monks of the Coptic Church, the Patriarch giving him leave of introduction to several of the convents; and he distributed many Arabic copies of the Scriptures. One of the most interesting results of his visits was the discovery of a remarkable manuscript translation of the Bible in Amharic, the vernacular language of Abyssinia. This translation had been made a few years before by the French Consul at Cairo, M. Asselin Cherville, assisted by an aged Abyssinian named Abu Rumi. The manuscript consisted of less than 9,539 pages, the whole written out by Rumi in the Amharic character. It was purchased by Mr. Jowett for the Society; and portions were printed, many thousands of copies of which were afterwards circulated by Gobat, Krapf, and the C.M.S. missionaries in Abyssinia. The revision of this version for the Society was one of the tasks of Krapf's old age, and it was only finished three years ago, and printed at the St. Chrischona mission press, near Basle.

At the close of 1822 missionaries were sent to the Society to Egypt. They were Samuel Gobat (afterwards Bishop of Jerusalem), J. R. T. Lieder, Theodor Müller, William Kruse, and Christian Kugler. All were Germans from the Basle Seminary. Gobat and Kugler afterwards went to Abyssinia; the rest travelled up and down Egypt, visiting the Coptic schools, distributing portions of the Bible, and making known the true Gospel; and they subsequently opened schools at Cairo. As in all the Eastern Missions, the Society's ultimate purpose was to reach the Mohammedan population; but the



EGYPTIAN GARDEN.



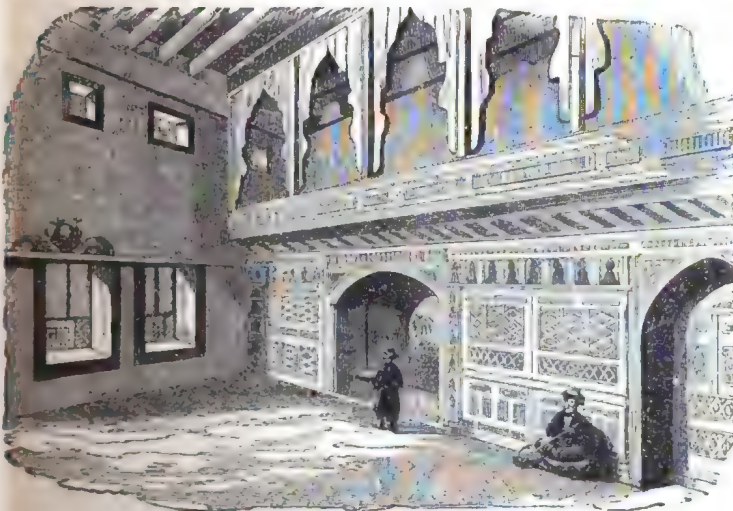
EGYPTIAN FORECOURT.

culties of such a work are illustrated by an incident recorded by Gobat. A Turkish woman, having married a Greek, made the mark of the cross on her arm. She was arrested, and on confessing herself a Christian was put into a boat on the Nile, and her clothes and ornaments having been stripped off and her arms tied behind her back, was thrown into the river, and drowned.

Müller retired in 1835; but Lieder and Kruse continued the Egypt Mission for many years. Schools for boys and girls (Moslems and Copts) were carried on, and an important "Coptic Seminary," in which Egyptian boys of the Coptic Church received a scriptural education with a view to their ordination as ministers of that Church. One of them, in consequence of his attainments, was selected by the Patriarch, at the early age of twenty-one, to be Abuna, or Bishop of Abyssinia. When, however, Bishop Gobat visited the Mission in 1849, he was of opinion that it was conducted too cautiously, and that Protestant truth should be more boldly maintained; and he urged that younger missionaries be sent out for that purpose. But the Society, with the claims of India and China and East and West Africa upon it, was unable then to do more for Egypt; Kruse was in 1852 transferred to Palestine; and although Lieder remained at his post for many years, universally respected, and exercising a wholesome influence over the Coptic Patriarch and Bishops until his death from cholera in 1865, the Mission retained only a lingering existence,

and was closed three years before Lieder died. Its visible results were small; but some few Egyptians were brought to true faith in Christ by its means, and died trusting in Him alone; while hundreds of youths who had learned the truth in its schools were dispersed over the land, and only the Omniscient One can know which of the seed thus scattered sprang up and bore fruit. That some did we may be quite sure.

The principal Mission in Egypt now is that of the American Presbyterians, who have more than twenty agents at work, and report about 1,000 communicants, drawn, no doubt, from the Oriental Churches. The most successful effort to reach the Mohammedans has been Miss Whately's, through her admirable schools. She has been very desirous that the C.M.S. should send a missionary to work with her at Cairo; and the Committee were hoping to appoint one for this purpose, when the present war broke out. A Society like the C.M.S., which has far more work among Mohammedans than any other, should certainly be represented in Egypt, and particularly at Cairo, "the most Mohammedan city in the world" (see GLEANER, Feb., 1877, and Sept., 1879). There is, we may be sure, a purpose of mercy for Egypt yet. "The Lord," says Isaiah (xix. 21), "shall be known to Egypt, and the Egyptians shall know the Lord. . . . They shall return even to the Lord, and shall be entreated of Him, and He shall heal them."



EGYPTIAN HOUSE.



COURT OF AN EGYPTIAN HOUSE.

THE WORLD OF MISSIONS.

[The GLEANER does not often borrow from others. But we feel sure that our readers will thank us for reprinting the following comprehensive review of Missions all over the world, which was delivered a year or two ago at the Cautauqua Foreign Mission Institute in America, by Mr. H. K. Carroll, Editor of the Religious Department of the *New York Independent*. We have somewhat shortened it, and made one or two very slight corrections.]



THE history of the rise and course of the modern missionary movement, brief as it is, is a history of noble sacrifices, of Herculean endeavours, of marvellous successes. It has been less than two centuries since the first Protestant missionary society was formed, and less than one century since the work of converting the heathen was actively and earnestly begun. The results have been wonderful. The standard raised in India has been carried round the world, and people of every country have been gathered under it. There is scarcely a tribe now that has not heard the sound of the Gospel.

The Protestant idea of heathen Missions is as old as Protestantism itself. There were some among the first Protestants who were desirous that nations living in idolatry should have the Gospel. Luther was concerned about the "misery of pagans and Turks," and asked for prayers and missionaries for them. But Protestantism was engaged in a struggle which required all its attention and all its energies, and it could not respond to Luther's request. The first foreign missionaries were sent from Geneva to Brazil, in the middle of the sixteenth century; but they were soon driven from the country, and the Mission came to naught. A few years later the King of Sweden established a Mission in Lapland. Some of the German princes tried, in the seventeenth century, to awaken an interest in foreign Missions, but without success. It is said that three conversions are necessary in the case of a German: first, of the head; next, of the heart; and lastly, of the pocket. Baron Von Wels proposed a "Jesus Association," to send the Gospel to the pagans; but there were few, perhaps, besides the baron himself, who had experienced the "three conversions." The association was not organized; but, as was fitting, the man who had the honour to propose the first missionary society went himself into the field, and died in the midst of his labours in Surinam. The Dutch, who were a great commercial people in those days, sent many missionaries into their East Indian colonies, who baptized a large number of converts, especially in Ceylon. Of other missionary enterprises in the seventeenth century there were none worth mentioning, except that of Eliot, Mayhew, and others, among the Indians of America.

In none of the Missions of those days was there promise of permanence or great results. The labourers were few, and their support uncertain. There were needed the "third conversion" and concerted action. The time for a beginning, however, was near at hand. In the first year of the eighteenth century there was organized the Society for the Propagation of the Gospel in Foreign Parts. It was formed especially for the benefit of British colonists, and did not for more than a century send missionaries of its own among the heathen. The Society still carries on its colonial Missions; but its work among the heathen is an important and growing one.

The call of Luther for missionaries for the "pagans and Turks" may be called the first epoch in Protestant missions; the organization of the Society for the Propagation of the Gospel may be regarded as the second epoch; the third epoch was, perhaps, the entrance of the Moravians into the Mission field, with the declaration of the principle that the Church of Christ is under obligation to send the Gospel to the heathen. Faithfully have these people kept that obligation, from the day they planted their first Mission in the West Indies, in 1792, until now, nearly

one hundred and fifty years. They have been, in the true sense, a Missionary Church, counting the majority of their communicants in the Mission field, and devoting head, heart, and pocket to the cause.

The fourth epoch in Protestant Missions was the formation of the Baptist Missionary Society in England, in 1792. There were then but two societies in existence, the Moravian and the Propagation Society. The latter had roused but little missionary spirit, and when William Carey, a young and devoted minister, began to plead before his brethren the cause of the heathen, he received no encouragement. On one notable occasion he was sternly rebuked. "Young man, sit down," cried an elderly minister; "when God pleases to convert the heathen, he will do it without your aid or mine." The Baptist Society was then formed, and within a few years it had become one of five societies which sprang into existence in the last decade of the last century. The London Society was formed as a society, in 1795, and now represents the Congregationalists. The Church Missionary Society, the leader of all societies in England, was instituted in 1799. The other societies formed in that decade were the Scottish and the Glasgow, whose members and missions were turned over to the present missionary organizations of Scotland, after many years of honourable labours. The Wesleyan Society dates its rise from 1813.

In Scotland, the Kirk was opposed to heathen Missions for many years. Its General Assembly passed a resolution in 1747 declaring that the idea of converting the heathen was "impious and preposterous." Twenty-eight years later this action was reversed, and the Kirk sent forth, in 1829, Alexander Duff, its first missionary. The division of the Kirk, in 1843, which gave rise to the Free Church, gave also to the seceding body the Missions and missionaries of the Kirk, which thus began a second beginning to make. The United Presbyterians entered the Mission field in 1847.

On the Continent more than half a century elapsed, after the beginning of Moravian Missions, before another society was formed into existence. The Netherlands Society was formed in 1795, but most of the Continental societies now at work are less than fifty years old. Among them are the Basel, the Rhenish, the Berlin, the Leipsic, the Hermannsburg, the Swedish, and the Paris Evangelical. Although the Continental Churches have been tardy in the support of Missions, they have profusely furnished their full quota of missionaries. Some of the earliest missionaries sent out by the English societies were German and German names are still frequent in the lists of those societies. Such men as Ziegenbalg, Schwartz, Krapf, Rebmann, Von der Kemp, and Gossner have added to the dignity and success of missionary labour.

The Churches of the United States were slower in taking up the work of Foreign Missions than those of England, partly because they had a large and increasing work at home to do. Churches were to be built; colleges to be endowed, and a rapidly increasing population to be provided with the Gospel. Besides, there were heathen enough at their own doors to employ the spare men and dollars. But there was little enough of the missionary spirit. The men who founded the American Board of Commissioners for Foreign Missions, in 1810, were regarded by many as visionary and fanatical. When the application for a charter for the Board came before the Legislature of Massachusetts, a member opposed the grant of it. "We have," said he, "no religion to spare." He felt that if much of the precious commodity were exported to a country would be impoverished. We have learned since that the great truth that prodigality begets wealth in our dealings with the Gospel. The American Board was organized as a society, and for many years Congregationalists, Presbyterians, and the Reformed (Dutch) Church co-operated in its support. The Reformed Church organized a Board of its own in 1816, and with the reunion of the Old and New School Presbyterians

in 1870, the old Board was left entirely to the support of the Congregationalists. The Presbyterian Board constitutes one of the chief Foreign Mission agencies of the United States. The Baptists formed a society in 1814, of which the American Baptist Missionary Union is the direct successor. Two other societies were organized in the first quarter of the present century, the Methodist Episcopal (1819) and the Protestant Episcopal (1820).

There are now not less than eighty-five missionary societies, where there were only nine or ten eighty years ago. Of these societies thirty-five are American, twenty-five British, and twenty-five Continental. More than fifty of them have been organized in the last fifty years. Their aggregate income is nearly, if not quite, \$7,000,000 (£1,400,000) a year, as against about \$250,000 (£50,000) eighty years ago. The British societies raise more than half of the whole amount.

It was a task of appalling magnitude which the missionary societies had before them at the beginning of the present century. The vast majority of the population of the world lay in the thick darkness of heathenism and unbelief. The pagans, with the Mohammedans, occupied substantially three whole continents, were scattered in great numbers over the other two, and were supreme in the islands of the sea. The societies thus had the world for their field; but they had only a few labourers to send into it. The most they could do was to make a feeble beginning, and occupy a few outposts, with the hope that God and the Churches would co-operate in strengthening their hands. The first missionaries were widely distributed. Those of the English Baptist Society went to India; those of the London Society to the South Seas; the first Mission of the Church Society was begun in Africa; the Wesleyan Society planted its first mission in Ceylon; the American Board chose India for its first field; and the first missionaries of the American Baptist Union began their work in Burmah. The Moravians already had Missions in Greenland, the West Indies, Africa, and elsewhere; and the Dutch and Danish missionaries had made beginnings in the East. The societies entered into new fields as rapidly as possible; and some, like the Church Missionary Society, are represented in every quarter of the globe.

The greatest of the enterprises undertaken, was, perhaps, the conversion of India. This great country, including Ceylon, contains 240,000,000 of people, or more than one-sixth of the population of the world. The people are attached chiefly to the Hindu and Mohammedan religions, the former counting, perhaps, 170,000,000 adherents. The obstacles to Missions have been almost overwhelming. "Where in all the world," exclaims Dean Schlier, "is there such a Satansburgh as India?" Hinduism, as the religion of the people for twenty or thirty centuries, has become so strongly entrenched in the thought and habits of the Hindus that to convert them to Christianity is to revolutionize completely Hindu thought, Hindu society, and Hindu customs. There are among them a body of men, regarded as divine, who have assiduously cultivated Hindu philosophy. The poor Hindu has the utmost confidence in them. He is happy if one of them will but condescend to dip his foot into a vessel of water, which is thereby consecrated, and is drunk reverently. The most minute system of caste known to man separates the people into classes, and builds up an impassable barrier between them. Even the shadow of a low-caste man may not fall on those of the higher castes without polluting them. Formerly, those who ventured too near the sacred person of a Brahmin could be put to death without question. The Mohammedans, numbering about forty million souls, have been even less accessible than the Hindus. They hear the missionaries advance and defend the idea of one God before the polytheistic Hindus, with approval. O yes! there is but one God, Allah, and Mohammed is his prophet. They will not hear of Jesus.

As if the difficulties growing out of diversity of race and language, old religions thoroughly established, and a Satanic system of caste, were not enough to discourage the missionary, his own countrymen have added to them. Every European resident in India represents, to the native mind, the Christian faith which the missionaries preach. Many of these foreigners lead immoral lives, and the Hindus say that the religion which produces such men cannot be worth much. Thus India has been a field of great difficulties.

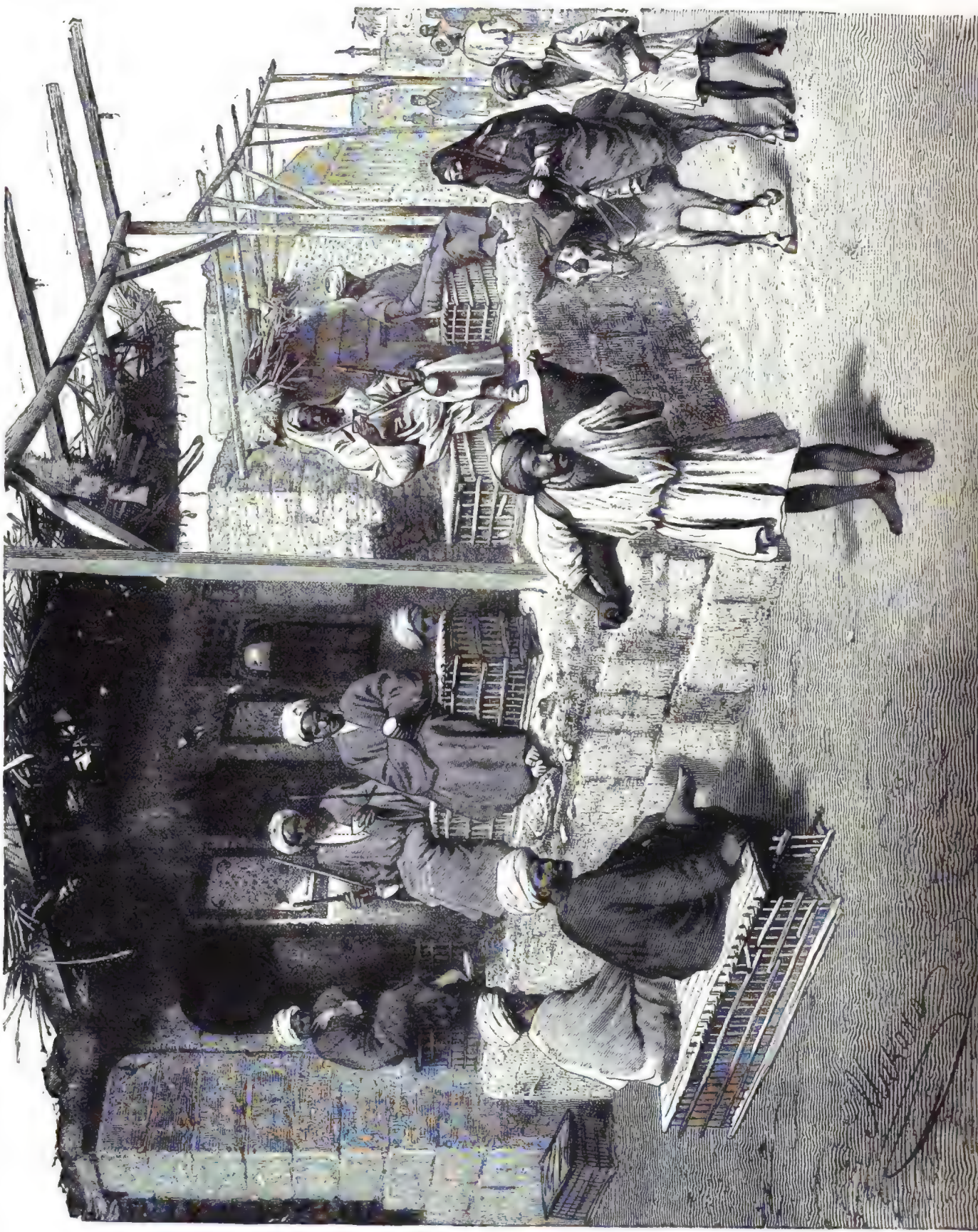
When Carey and his colleagues of the English Baptist Society entered India in 1793, the Danish missionaries, who had been at work on the Coromandel coast nearly a century, had won many thousands from heathenism; but the Mission was declining, and the death of Schwartz, the apostle of India, virtually closed the first period of Indian Missions. The second period was begun by the Baptist missionaries, who worked until 1813, in the face of the prohibition of the Government, which endeavoured to conciliate the natives by protecting their religions. After the restrictions were removed, sixty-seven years ago, missionaries from Europe and America began to pour into India. The forty societies now at work have abundant reason for hopefulness.

The conversion of China seemed to be a hopeless task when Dr. Morrison, the first missionary, was sent to Canton by the London Society. The population is much larger than that of India, embracing, perhaps, 350,000,000. The people are peculiar in dress, language, religion, and customs, and are decidedly averse to communication with foreigners. When Dr. Morrison arrived in Canton, which was the only port open to trade, in 1807, he found himself surrounded with difficulties. The East India Company, which had refused him passage in their ships, were hostile to his purpose, and he was obliged to sail from New York; the Portuguese governor and the Catholics of Macao were bitterly opposed to his Mission; and he was denied access to the Chinese. He taught, however, as he could make opportunity, and baptized his first convert in 1814. He also translated and printed the Scriptures, against the strenuous opposition of the Company, who feared that mischief would come of it; in other words, that trade would be injured. In 1842 five ports were open to foreigners; but it is only since 1861 that missionaries have been permitted to go to every part of the empire. Thirty societies now have missionaries in China, and Missions are being rapidly extended from the coast cities and villages to the towns and hamlets of the interior provinces.

The prevailing religion of China is Confucianism. It is not uncommon, however, for a Chinaman to hold three religions at the same time—Confucianism, Taoism, and Buddhism. Ancestral worship, and distrust of foreigners, are the chief obstacles met by the missionaries; but the fact that a Christian nation forced the dreadful opium trade on China is not a recommendation of the Christian religion to the Chinese, nor is it suited to remove their prejudices against foreigners.

Japan, with its 35,000,000 of population, is an easier and more fruitful, as well as a smaller, field than China. The people are intelligent, respectful, and progressive, and adopt Western ideas and customs with an unexpected facility. The popular religion is Buddhism, which has largely superseded Shintoism, the State religion. Japan opened two of its ports to foreign trade in 1854. Since then the restrictions against foreigners have been gradually removed, and the whole empire is now practically free to the missionaries, the first of whom were sent out in 1859 by the Episcopal, Presbyterian, and Reformed Boards of the United States. Twenty societies are now at work in Japan, against few serious obstacles, and with great encouragement.

In the large territory lying between India and China, known as the Indo-China Peninsula, with its mixed populations, influenced on the one side by China, and on the other by India,



but little missionary work has been done, except in Burmah and Siam. In Burmah the American Baptists have laboured since 1813, with marvellous success. In Siam three societies are represented. In the Indian Archipelago, with upwards of 25,000,000 population, Mohammedanism is the prevailing religion in most of the islands. The Dutch societies, with one exception, have been the sole occupants of this field, and they have had some notable successes. But there is an urgent need of many more missionaries in both the Archipelago and the Peninsula.

Next in importance, after India and China, as missionary ground, stands Africa, with its 200,000,000 souls. Three-fourths of the population belong to the Negro race, who are heathens of the heathen. We find man in Africa in his lowest estate. His religion is a system of charms and sacrifices to propitiate his gods of wood and stone; his occupation is war and rapine. He sells his captives into slavery, or reserves them to appease evil spirits by their blood. The Dutch settlers of South Africa regarded the Bushmen and Hottentots as scarcely human, and never attempted to Christianise them. On the contrary, they used to exclude them from their churches, by a notice over their church doors, that "Dogs and Hottentots" were not admitted. Mohammedanism is making great headway in Africa; but it does not greatly improve the condition of those who accept it, nor does it prepare the way for the introduction of Christianity.

Most of the work of Protestant Missions has been done on the West Coast, from the Senegal to the Equator, and in South Africa. The Moravians were the pioneers in both fields, in 1737. Near the close of last century the London Society sent Dr. Vanderkemp to labour among the Kafirs, in South Africa, where other English, American, and Continental societies have since established important and successful Missions. The peculiar difficulty on the West Coast has been an unhealthy climate. Many missionaries have fallen under it. In the first twelve years of the Sierra Leone Mission of the Church Society, begun in 1804, thirty European missionaries were buried in the country or the "white man's grave." The Basel Society lost ten missionaries in one year, and the Wesleyans buried forty of their missionaries in that "land of death." In Abyssinia, Swedish missionaries labour under discouraging circumstances. From South Africa the mission outposts are being advanced toward the Zambesi; from the West Coast missionaries are pushing up the Niger and the Congo; and from the East Coast the Missions on the great Lakes have been planted. These Lake Missions open a new chapter in the history of missionary enterprise.



EGYPTIAN WOMAN AND CHILD.

Missions were never undertaken before on so grand a scale of cost and of difficulty. The Mission in Uganda, on the northern shore of the Victoria Nyanza, is eight hundred miles from the coast. It is, in fact, a European colony, and the vast quantity of stores required for its use, together with a small vessel for the lake, had to be carried that distance under a burning African sun, through a wild and almost unknown country, and among savages who had to be conciliated with bribes. The journey required six months for the first caravan, and the expedition cost £10,000. Sir Samuel Baker, the eminent African traveller,

said, when he heard of this project, that any society would be crazy to think of sending missionaries to Uganda. The Mission, however, has been firmly established, and the society means to stay in Uganda, though Arab, Jesuit, and savage combine against it. The London Society has planted a Mission in Ujiji, in the face of similar obstacles; and the Scotch Churches have important Mission Colonies on and near Lake Nyassa. There are no difficulties so serious, no sacrifices so heavy, no outlays so large, no lives so precious, in the sight of the Church of Christ, as to induce it to entertain for a moment the thought of halting in the great work of evangelising Africa.

One of the most aggressive of the false religions which confront Christianity in mission lands is that of Islam. There is a mighty battle yet to be fought between them, perhaps in the near future. As yet, Christian Missions have made but few converts among the masses of Mohammedans in Turkey, in Asia, or in Africa. The Turkish Empire, including Egypt, has a population of about forty millions, of whom twelve millions are reckoned as belonging to the Oriental Christian Churches. These are hardly worthy, however, to be called Christians. Their Christianity is of a very corrupt character, and their morals are no better than those of the Turks, who regard them with contempt. The societies have been working among these nominal Christians, partly because they stand in the way of success among the Moslems. The Church Missionary Society was the first to attempt a reformation of the Oriental Churches. It began Missions among them in 1815; but it soon became convinced that the cause was a hopeless one. The American Board, which has been almost half a century in this field, was for several years opposed both by Christians and Turks; but the edict of toleration, issued in 1839, gave its Missions a firm footing to work upon, and its efforts have been crowned with success. The Board of the United Presbyterian Church of America has an important Mission among the Copts of Egypt, and there are many societies at work among the Nestorians of Syria and of Persia. Although few of the followers of the false prophet have been reached by any of these Missions, the influence of a vital Christianity has had an effect upon them.

The most wonderful successes of Protestant Missions have been won among isolated peoples—those of Polynesia and Madagascar. As if in compensation for some of the hardest and most discouraging fields, and to show how quickly men can be brought out of the grossest moral and spiritual darkness into the light, the life, and the peace of the Gospel, the islands of the sea have been given to Christianity. The people of Polynesia, who are believed to be chiefly of Malay origin, were sunk, when Christian Missions found them, into the lowest depths of heathenism and social degradation. They worshipped hideous idols and natural objects; they offered human sacrifices; they feasted on human flesh; they gashed and mutilated themselves to appease the anger of their gods; they treated woman as a polluted creature. The first Mission among the Polynesians was begun by the London Society, in the Society Islands, in 1797, and the first convert was baptized in 1812. The American Board began a Mission in the Sandwich Islands in 1819; the Wesleyan Society sent missionaries to the Friendly Islands in 1826, and to the Fiji group in 1835; the Church Society entered New Zealand in 1814; the Presbyterians of Scotland and Canada are working together in the New Hebrides; and the London Society, aided chiefly by the Friends, has wrought great results in Madagascar since 1816.

There are many fields yet undescribed; but we may not do more than mention them. The aboriginal races of the American continent have received more or less attention for nearly two centuries and a half. Many of the Churches of the United States have Missions and schools among the Indians of their own country; while the Moravians, some of the Canadian

Churches, and the two Anglican Societies are labouring in vast territory north of the United States. In Central and South America the Moravians and some English societies have sent Missions among the native races. Missions among the Jews are carried on, chiefly by British societies, in nearly all countries where any considerable number of that race are found. Lastly, there are the Missions of various American and British societies in the Catholic States of Europe and America.

Having noticed the societies and the Mission fields, it is next in order to speak of the agents and agencies doing the work. The societies select the fields, appoint the missionaries, and gather and appropriate the funds; but the actual work of propagating the Gospel is done by the missionaries. These must be picked men, having peculiar qualifications. They must be men of high Christian character; they must have brains, culture, patience, perseverance, zeal, discretion, and the spirit of love and self-sacrifice. They must study the people to whom they are sent, their character, history, language, customs—and how to attract and influence them. Preaching, lectures, conversation, school, religious literature, medical service, and other methods must be used; but the example of a devoted Christian life is of the utmost importance. While not all the missionaries have measured up to this standard, the fields are filled with noble men, noble women too. The value of women missionaries is more better appreciated now than it used to be. They are able to work among their own sex, which men, whom they equal in courage, devotion, and determination, cannot do. Scattered over the various fields of the world are about 2,600 ordained missionaries, of whom the American societies furnish nearly 700, the British societies about 1,300, and the Continental societies about 600. But the ordained missionaries constitute only a small part of the great force at work. Besides the numerous lay missionaries and teachers, male and female, there are thousands of native helpers, ordained and unordained. Perhaps, including both foreign and native agents, there is in all an army of 25,000 or 30,000 workers, where at the beginning of the century, there were less than 200 missionaries and few native assistants.

The educational, the literary, and the medical arms of mission service have proved to be of great importance and efficiency. In countries like China and India, and in Jewish Missions, schools are indispensable if the children are to be reached; while in Africa and in the South Seas, where ignorance is dense, education is equally necessary to produce intelligent and useful Christians. Higher schools for training natives, pastors and teachers are found in most of the fields; and sometimes instruction is given in the industrial arts also, as at the Lovedale Institution, in South Africa. The number of scholars has been estimated by Dr. Christlieb at 12,000, with perhaps more than 400,000 scholars, all of whom receive careful instruction in the doctrines of the Bible. In this training of youth lies the great promise of the future to heathen lands. The press has been from the first a powerful agency in Mission work. Books and tracts and periodicals are circulated everywhere, and widely, and multiply tenfold the power and influence of the missionary. Numerous agents of the Bible societies are scattering the Scriptures (which have been printed in 226 languages) like autumn leaves in many a land, and benighted souls have obtained light from the blessed pages before they heard the voice of the missionary. The medical art has been the key to unlock doors which otherwise would have remained closed. The medical missionary's skill in curing physical ailments begets confidence in him which gives effect to his religious teaching. Twenty years ago there were but twenty medical missionaries in the field. Now there are nearly a hundred.

It remains now to consider the results. Missionaries have been at work many years, and millions of pounds have been expended. The results, ought, therefore, to be large, even a

due allowance has been made for the preparatory stages of Missions and for special difficulties. But what shall be included in the term "results"? The "results" which the Churches look for are spiritual in their nature, but many desire to know the monetary value of Missions. Some people cannot grasp the idea of success except in the form of dollars and cents. So much money, they reason, has been invested in Missions. How much have we received in return? There is little difficulty in answering this question, because there is no doubt that Missions have a value to commerce, as well as a spiritual value. They have conferred great benefits on mankind in commerce, morals, politics, society, science, and education, and it is proper to include these benefits in estimating "results." Missions exert an unmeasured influence on man in all his relations in life. They have gone to the savage and degraded people of the South Seas and Africa, and wrought a revolution among them. Then they were engaged in wars of plunder, devastation, and slavery, without peace or security, society or industry; now they form peaceful communities, with society and government, and follow industrial pursuits, thus contributing to, and receiving from, the markets of the world. Sir Thomas Fowell Buxton says that most of the trade of Lagos, which amounts to £800,000 a year, is due to the industry of the natives of Sierra Leone, trained under missionary auspices. A hundred years ago Captain Cook was murdered by the savages of the Sandwich Islands; now Honolulu is an important commercial port, with a trade of over £600,000 a year. Other islands, which used to be the terror of shipwrecked sailors, are now valued for their commerce, and it is estimated that every additional missionary sent to the South Seas is worth £10,000 a year to British commerce. Commercial enterprise follows closely after the Central African Missions, to which thrifty merchants of Scotland and England gave liberally, believing that the money was well invested. A merchant urged the missionaries in New Guinea to push forward as rapidly as possible, in order, he said, to develop trade. The Missions in India have been repeatedly recognized by Indian statesmen as of the utmost value to the government. Lord Lawrence, who was Governor-General of India, said that the missionaries had done more than all other agencies combined to benefit India. Lord Napier said Missions "go hand in hand with the government in raising the intellectual standard of the Indian people, and in forming for the service of the State a body of public servants of intelligence and morality." The same is true of other Mission fields. The Gospel everywhere makes moral, intelligent, industrious, and useful citizens.

There is another class of results—the advantages which science has received from the labours and observations of the missionaries. If Sydney Smith were alive to-day, he would see the men of whom he spoke contemptuously as "consecrated cobblers" receiving high honours. He would find in nearly every issue of the two leading English literary weeklies (the *Athenæum* and the *Academy*) notices of missionary travels and exploration. He would observe how frequently missionaries appear in the proceedings of the Royal Geographical Society, as authors of papers or as recipients of honours. The contributions of the missionaries to geographical knowledge have been numerous and important; and they have also furnished copious and valuable materials for the students of philology and ethnography. They have reduced many unwritten languages to writing, and compiled numerous dictionaries and grammars.

All these and other material results, which alone would justify the existence of Missions, the Church of Christ looks upon as incidental. The single aim of Missions is the conversion of souls, the value of which no man can estimate. They were bought with a price which would not have been paid for all the universe besides; and all the money which has been spent on Missions is as nothing in the sight of God compared with the


worth of the soul of the most degraded heathen of the wilds of Africa, the jungles of India, or the icy solitudes of Greenland. If Missions have brought one soul to the knowledge, love, and worship of the one true God, they have done that over which the angels in heaven rejoice. But the fruits of Missions are not few or hard to find. Every Mission and every Mission station that has been planted bears them. In India, which has been, perhaps, the hardest field of all, there are about 95,000 native Christian communicants; in Africa, 80,000; in Polynesia and Australasia, 73,000; in Madagascar, 68,000; in China and Japan, 18,000; in Burmah, 20,000. In these fields alone there are upwards of 850,000 communicants. The total in all fields is, perhaps, over half a million, besides the adherents (those who have renounced heathenism or other untrue religions and accepted Christianity) who are three or four times as numerous. There must be fully 2,000,000 souls who, as members and adherents, own and glorify the name of Christ. But these are not all the fruits. Thousands having lived the life of the righteous, have gone to receive the reward of the righteous.

And what shall I say more? For the time would fail me to tell of Madagascar, and of Fiji, and of Hawaii, and of Burmah. As the constraining love of Christ shall run from heart to heart, like celestial fire, melting away the masses of pagans and unbelievers, the time of the fulfilment of the prophecy of John will be near at hand, when it shall be said: "The kingdoms of this world are become the kingdoms of our Lord, and of His Christ; and He shall reign for ever and ever."

THE STORY OF THE LIFE OF DR. KRAPF, The Pioneer-Missionary of East Africa.

TOLD BY HIMSELF.

VII.—IN EUROPE—PLANS FOR ADVANCE.

ARTLY for the improvement of my health, and partly for the welfare of the East African Mission, I decided in the spring of 1850 on returning to Europe, which I had not seen since 1837. I was unwilling, however, to leave Africa without executing a project which I had cherished for years, which was to inspect the whole coast southward from Zanzibar as far as Cape Delgado, where the possessions of the Sultan of Zanzibar ceased, and those of the Portuguese commenced; and in the company of my fellow-labourer, J. Erhardt, the voyage was performed in the February and March of 1850. After my return from this exploration I began, in April of the same year, my homeward journey by way of Aden and Egypt, reaching Europe in June.

After a short stay in Basel and Württemberg, I proceeded to London, to advocate in person with the Committee of the Church Missionary Society, my scheme of an African chain of Missions to be established through the whole breadth of the land, from east to west, in the direction of the Equator, and to obtain their consent to the printing of my Swahili Grammar, and a Comparative Vocabulary of six East-African languages. This latter was assented to with the utmost readiness, and the Committee entered so far into the scheme of the chain of Missions, as to resolve on founding without delay two new stations—one in the kingdom of Usambara, and the other in Ukambani, or in Jagga. With that object, two missionaries, Pfefferle and Dihlmann, were to be despatched with myself to Eastern Africa, accompanied by three lay brothers, Hagemann, Kaiser, and Metzler, of whom the first was a carpenter, the second an agriculturist, and the third a smith, so that with the Gospel the Africans might be offered the blessings of Christian civilisation.

[Here we interrupt Krapf's narrative to notice some incidents of his sojourn in Europe.

The reports brought home by him excited the keenest interest in missionary circles in England, and the impression was deepened by personal intercourse with the man, whom the Committee and their friends now saw face to face for the first time, and whose ardent enthusiasm and single-eyed devotion to the Lord's service kindled all hearts



EGYPTIAN VIOLIN PLAYERS.

with hope that the time to favour Africa, yea the set time, had come. It was just at this period, too, that the Yoruba Mission was expanding, and presenting so hopeful a field that it stood almost if not quite first in the sympathy and interest of the Society's friends. Krapf's magnificent conception of an equatorial line of missions stretching right across the continent did not seem as far from realisation as hard experience has since shown it to be. His linguistic labours and his great missionary scheme attracted attention in the highest quarters. Prince Albert sent for him, and entered with great interest into his plans; and with a view to supporting the influence of the Mission at Zanzibar, his Royal Highness entrusted the doctor with some royal presents for the Imâm, "as an acknowledgment of the kindness shown by him to the missionaries."

Here, too, we may introduce a graphic account of Krapf's interview with the King of Prussia and Baron Humboldt at Berlin, which we find in the journals of Henry Venn printed in the recently published memoir. The account was given to Mr. Venn by Chevalier Bunsen:—

"Immediately upon Dr. Krapf's arrival at Berlin, Ritter met him, and took him to Baron Humboldt. After the first words of salutation, Humboldt asked him about the snow mountains, and five minutes' animated conversation took place; when Humboldt expressed himself quite satisfied that it was snow, and as pleased at the establishment of the fact as a little child with a new toy. The Baron is eighty-four. The King was apprized of Dr. Krapf's arrival, and invited him to dinner next day. The place of honour is that opposite the King and Queen, who sit together; Dr. Krapf was placed there; Ritter being on one side and Humboldt on the other. The conversation was almost entirely between Krapf and the King, upon geographical and linguistic subjects. After dinner the King took Dr. Krapf aside, and then, Ritter said, the conversation was upon more religious subjects; he was not a party to it himself, but it was evident that both the King and Dr. Krapf were delighted with each other. The King, at parting, said that he must give Dr. Krapf a souvenir, and asked him what would be useful to him. Dr. Krapf said that every want had been abundantly supplied by the Society, and the King therefore presented him with a gold medal of the highest order of merit."

The Valedictory Dismissal of Krapf and his brethren, held in the old Parochial Schools at Islington on January 2nd, 1851, was an occasion of remarkable interest. The Instructions of the Committee were one of Henry Venn's most powerful productions. Krapf's reply was remarkable for the combination in it of humility and faith. He said that he had "always been disappointed when he trusted in himself," but had "never been ashamed, nor confounded, nor dismayed, when trusting in the might and help and power of God." Bishop Harding of Bombay gave

the address to the missionaries, and the Rev. Lord Wriothlesley Russell said a few words with reference to Prince Albert's interest in the undertaking; after which the Rev. John Hambleton, of Islington, offered intercessory prayer. Lord Wriothlesley Russell alone is still spared to those who took part in that day's proceedings.]

Improved in health and with fresh courage and faith, and renewed strength for missionary work, I started on my return journey at the beginning of 1851, by way of Trieste, Smyrna, and Alexandria, reached Mombaz in April. Scarcely had our new fellow-labourers (with the exception of Dihlmann, who left us at Aden, and returned to Europe) been fourteen days at Rabbai Mpia, when they were one after another attacked by fever. Missionary Pfefferle, who during the tedious voyage had endeared himself to all of us by his devotion and humility, and his hearty faith and prayerful spirit, no less than by his determined and purpose, was promising much for the East-African mission, we had to bear to the grave before long, whilst the speediest possible return to Europe seemed the most desirable course for our two brothers, Kaiser Metzler, unless they, too, were destined to a like fate.

I found the Mission much as I had left it, with the exception that poor cripple Mringe had departed in peace, in faith in Christ, and been baptized by Rebmann before his death. His place, however, filled by another Mnika of the name of Abbe Gunja,* with whom I became slightly acquainted before my departure in the April of 1851. After my departure, he was instructed by Rebmann, and has since given gratifying proofs of a renewed heart.

Another change, too, had been effected by the purchase made by two fellow-labourers, Rebmann and Erhardt, of a considerable piece of land in Kisuludini, on which they had begun to build a new house for two missionary families. It was purchased from the chiefs of Rabbai Mpia for thirty dollars, and was to serve partly as a place of settlement for the converted Wanika, and partly by cultivation to render inviting to the Wanika, Wakamba, and Suahili, the blessings of agriculture and home life, or, in other words, the benefits of civilisation.

My instructions from the Committee were to proceed with Pfefferle to Ukambani, and to found a new station there; but as Pfefferle was dead, I undertook the journey to Ukambani by myself on the 11th of July, 1851.

[Krapf's graphic account of the perils and privations of this journey will follow next month.]



EGYPTIAN WOMAN.

* This is the Abbe Gunja who died last year, and whose story and portrait appeared in the GLEANER of June, 1851.

INCIDENTS IN A LADY MISSIONARY'S LIFE.

[Mrs. Cain, the Australian lady (Miss Sarah Davies) whose interesting letter appeared in the GLEANER of March, 1881, has sent us some more of her pleasant reminiscences.]

ONE afternoon in March, 1880, just as I was preparing to start to visit some of my Hindu pupils at Ellore (Telugu Mission, South India), a little child came up the verandah steps, and asked me to go and see a friend of her mother's who was ill, so I told my hearers to

take me to the house on my way to the town. On arriving there, and being shown into the house, I noticed a very pretty young woman of the Rajput caste lying on a low cot in one corner of the inner court; as I went near she rose up to greet me. She was suffering from a slight attack of fever, and her left arm was covered up with a white muslin cloth; she removed the cloth and showed me her arm, which was very much swollen, as it had just been most elaborately tattooed. She told me that it had been done with the points of very fine needles made red hot, and after the pattern had been thus drawn on her arm, green powder was sprinkled in. The arm had not healed well, and much fever had accompanied the swelling. At once I said to her—

"Well, I do think you a foolish woman to cause yourself so much pain only to make yourself look beautiful."

She turned her large dark eyes on me, and said, "I did not do this to make myself look beautiful; if I have not these marks I can never get to heaven, for when I arrive at the gate God will say to me, 'What have you brought to show Me?' And if I cannot show Him these marks, He will say to me, 'Go away, I do not know you.'"

I said to her at once, "What will your people do with your body after you die?"

She replied, "Of course they will burn it."

"Well, then," I asked, "if you are burned your body will only become a very small heap of ashes, and how can God see your marks?"

"Ah," she replied, "that is quite true; I never thought of that, as our gurus [teachers] tell us to do this."

I then told her that there was one thing which they ought to tell her about, something without which neither she nor I could enter heaven.

"What is that?" she asked.

"Holiness," I replied, "for His book tells us that without holiness no one shall see Him."

"Holiness, holiness," she said, with a look of astonishment; "what holiness can women have?"

"Ah," I said, "that is the very thing the great God knew that we poor women have not, so He sent His only Son that we might obtain it."

"Oh, tell me," she said, "tell me about Him."

So I sat down upon a mat, and she called her mother-in-law and sister-in-law, and we had a long talk about Him who came to bring holiness to women. They asked me to stay longer with them, and tell them more, but I knew that my pupils were waiting for me, so I had to decline.

"Well, come again," they asked.

But I had to tell them that I could not, as all my time was fully occupied. The young woman then said with a tone of reproach—

"What! you tell us that God sent His Son to bring holiness to women, and yet you will not come and teach us about Him."

So I had to explain how that all my mornings were taken up with school work, and Zenana visiting occupied all my afternoons. She then asked me to come after school, but I told her that that was impossible, as it would interfere with their midday meal.

To this she replied, "Well, if we will put off our meal, will you not put off yours?"

So I promised to go the next day, and when I reached the house I found fifteen women gathered together, some of whom had come over the wall and some had come through a hole in the wall that they might see and hear. They listened very attentively, and begged me to go again. I said I would tell their Christian sisters in England and Australia of their state, and do all I could to persuade some to go out to India and tell them more of Him who came to bring holiness to women.

SARAH CAIN.



FELLAH WOMEN, EGYPT.

A Brahmin's Cry for Light.

THE Rev. James Stone, of the Telugu Mission, tells of a Brahmin who is preparing for the terrible ordeal of Christian Baptism:—

"When he first showed an interest in our religion, I sent him a copy of the New Testament in Telugu. Some time after, when the catechist was passing through his village about 10 o'clock at night, as he drew near this man's house, he was surprised by hearing some one, in rather a subdued tone, reading 'Let your light so shine.' He paused, and he heard the same person say, 'Your light I have none. How can I get it? Oh, for this light!' The catechist asked who was there. In reply, the yard gate was opened, and then, during the dead hours of the night, when all the others of the family were sleeping, all caste feeling being forgotten, these two conversed concerning the 'True Light which lighteth every man that cometh into the world.'"

FLOWERS CULLED FROM AVVIAR'S "KONREI VENDHAN," OR "FLOWER-CROWNED KING."

TO worship God is always good.

If God be angry, what will your merit serve?

There is no higher virtue than domestic virtue.

What misers defend robbers spend.

Who quarrels with his neighbour will ruin his own house.

Learning is as eyes.

Good children are like health-giving medicine.

Although you have to beg, do what is right.

Quickly forget what you cannot get.

Speak lowly even to the low.

If you see faults you will have no neighbours.

Even with a sharp sword in hand do not boast.

Who'll lead astray keep far away.

Courage in misfortune will bring back a fortune.

The wealth of the mind is better than the wealth of the hand.

Tattling to a tale-bearer is like wind to the fire.

Health is made by use of spade.

The guileless will find the way to heaven.

A father's word is stronger than witchcraft.

A mother's word failing, what will prevail?

Anger not assuaged will end in blows.

The bread of work is sweeter than the bread of prayer.

Tell not your poverty even to a friend.

Know the way of the Book, then walk in it.

Even if you have milk, wait for the time to drink it.

White has no black spots.

These wise sayings are written in the original in a sort of rhyme, or alliteration, which is difficult to give in a translation. Some of the above retain it, but not all. In the GLEANER of February last I explained who Avviar was.

B. R. MEADOWS.

MISSIONARY ALMANACK.

L. Q. 4th 1.25 p.m.
N. M. 12th .. 12.50 p.m.

September.

F. Qr. 20th .. 1.25 p.m.
F. M. 29th .. 5.10 a.m.

LABOUR AND REWARD.

- 1 F Go work to-day in My vineyard, Mat. 21. 28.
- 2 S The people had a mind to work, Neh. 4. 6.
- 3 S 18th aft. Trin. *Bp. Bowen consec.*, 1857. Remembering your work
M. 2 K. 8. 1 Co. 13. 18. & 13. E. 3 K. 8. 1-24, or 7. Mk. 4. 14-30.
- 4 M 1st freed slaves rec. *Frere Town*, 1875. Establish Thou the work,
[Pa. 90. 17.]
- 5 T *Bp. Horden's 1st Confirm.*, 1873. Are not ye my work in the Lord?
[labours, Jo. 4. 38.]
- 6 W I know thy works, Rev. 2. 2. [1 Co. 9. 1.]
- 7 T Employed in that work day and night, 1 Ch. 9. 83.
- 8 F Did the work faithfully, 2 Ch. 34. 12.
- 9 S *Renner, 1st C.M.S. Miss.*, d., 1821. Ye are entered into their
thy exceeding great reward, Ge. 15. 1.
- 10 S 14th aft. Trin. *Frere Town in peril*, 1880. I am thy shield, and
M. 2 K. 9. 2 Co. 1. 23 to 2. 14. E. 2 K. 10. 1-32, or 13. Mk. 10. 1-32.
- 11 M *French and Stuart sailed for India*, 1850. For My name's sake
T And hast not fainted, Rev. 2. 3. [hast laboured, Rev. 2. 3.]
- 12 W Always abounding in the work of the Lord, 1 Co. 15. 58.
- 14 T 1st bapt. in N. Z., 1825, and on Niger, 1862. Your labour is not
[in vain in the Lord, 1 Co. 15. 58.]
- 15 F A full reward be given thee of the Lord, Ruth 2. 12.
- 16 S The work is great...not for man, but for the Lord God, 1 Ch. 29. 1.
[receive a reward, 1 Co. 3. 14.]
- 17 S 15th aft. Trin. *Ember Wk.* If any man's work abide, he shall
M. 2 K. 18. 2 Co. 9. E. 2 K. 19, or 24. 1-31. Mk. 14. 1-27.
- 18 M That which he did, the Lord made it to prosper, Ge. 39. 23.
- 19 T *Bp. Crowther capt. at Ibadan*, 1867. For the work of Christ nigh
20 W Why should the work cease? Neh. 6. 3. [unto death, Phil. 2. 30.]
- 21 T St. Matthew. Occupy till I come, Lu. 19. 13.
- 22 F *Bps. Stuart and Sargent's 1st ord.*, 1878. The Lord working with
23 S Work, for I am with you, Hag. 2. 4. [them, Mk. 16. 20.]
[my God, Ia. 49. 4.]
- 24 S 16th aft. Trin. *J. T. Tucker d.*, 1866. Surely my work is with
M. 2 K. 19, or 24. E. 2 K. 1, & 2 to 9, or 8. Lu. 1. 37.
- 25 M He did it with all his heart, and prospered, 2 Ch. 31. 21.
- 26 T *Bp. Wm. Williams ord.*, 1824. They rest from their labours,
27 W And their works do follow them, Rev. 14. 13. [Rev. 14. 13.]
- 28 T 1st C.M.S. bapt. in China, 1851. Thou shalt see greater things
[than these, Jo. 1. 50.]
- 29 F St. Mich. and all Angels. That do His pleasure, Ps. 103. 21.
- 30 S Behold, I come quickly, and My reward is with me, Rev. 22. 12.

OFFERINGS AT A RECENT ANNIVERSARY.

DEAR MR. EDITOR.—We have just been privileged with a visit from Bishop Burdon and Dr. Bruce at our Anniversary, and they have won many hearts, as the following donations received for their special funds will show:—

	£	s.	d.
"One who wishes to live entirely devoted to Jesus Christ"	0	0	6
A Working Girl, for China and Persia	1	0	0
A Working Woman (taken out of her savings bank)	1	0	0
Sisters in Jesus	0	2	6
"Something I wanted," given to Mr. Bruce's work in Persia	0	4	6
Harry, to help in Persia	0	1	8½
Nina, Harry, and Susan	0	2	0
Four who love the heathen (working girls)	1	0	0
Offerings by Children at the Juvenile Meetings	1	6	9
Holy Trinity Boys' and Girls' Day Schools (by their own request)	0	18	5
Money laid by for new clothes	10	0	0

If only those who love the Lord Jesus Christ would deny themselves, and not be ashamed to give small sums if they cannot afford larger, "Half as much again" might easily be raised.

"TRY, TRY, TRY AGAIN."

Illustrated Views.

THE following sets of slides for use in the Magic Lantern or Dissolving View Apparatus may be had on application to Mr. E. Mantle, Church Missionary House:—

1. Sierra Leone.
2. Lagos and the Yoruba Mission.
3. Abeokuta and the Interior Yoruba Mission.
4. Niger Mission, and Life of Bishop Crowther.
5. East Africa (Frere Town).
6. China (Fuh-kien and Hong Kong Missions).

7. China (Cheh-kiang).
8. Japan (Southern Islands).
9. Japan (Yezo and the Ainos).
10. Tinnevely.
11. India (The Hill Tribes).
12. India (Punjab).
13. Palestine.

Other sets are in preparation. Each set is accompanied by suitable notes prepared for use at Juvenile and other Meetings of the Society. No charge is made except for the expenses of carriage to and fro.

Maps suited for lectures may also be had on application.

EPITOME OF MISSIONARY NEWS.

The Valedictory Dismissal of missionaries going out in the autumn to place (as briefly mentioned in our last) at St. George's Hall, Langham Place on July 18th. Sir W. Muir presided, and there was a large gathering of friends. The missionaries "dismissed" were—Miss Alice H. Ansell, going to the Annie Walsh Institution, Sierra Leone; the Rev. J. A. Maser, returning to Lagos; the Rev. Chas. Shaw, appointed to the same station; Mr. J. Al. Wray, to East Africa, as a lay agent; Dr. George Chalmers, to the Medical Mission at Gaza; the Revs. William Latham, Randolph R. Bell, Arthur J. Santer, to Calcutta; Miss Henrietta J. Neale, returning to Calcutta for the proposed Girls' Boarding School, and Miss Alice Sampson, who accompanies her; Mr. Arthur J. Shields, B.A., who will (after his ordination) go to join the Santal Mission; the Rev. Charles Harrison, appointed to the Mission, Central India; the Rev. John Field, late of Lagos, now appointed Trinity College, Kandy; the Rev. George L. P. Liesching, also appointed Ceylon; the Rev. Albert R. Fuller, to Shaan-hing, Mid China; and the Rev. David J. S. Hunt, to the Blackfoot Mission, Saskatchewan. The special address was given by the Rev. H. E. Fox, Vicar of Christ Church, Westminster.

Two alterations of location must be noticed. The Rev. C. Shaw, received his instructions for Lagos (as mentioned above), is appointed to Chow instead, on grounds of health. The Rev. G. H. Weber will not return to India, but go to Mauritius, to take charge of the Mission to the North Indian coolies there.

A very old friend and supporter of the Society has been taken to his rest. The Hon. Sidney Campbell Henry Roper-Curzon was a member of the Committee from 1840 to 1856, and in 1857 was appointed a Vice-President, died on June 13th, at the age of seventy-one.

We announce with deep regret the death of one of the young missionaries sent out only last autumn. The Rev. J. S. Bradshaw was one of the Isling men ordained at St. Paul's Cathedral on St. Peter's Day last year. He was appointed to the Yoruba Mission, and went out in October. He broke down in June, and had to be sent home; and he died at Liverpool within an hour or two of his being carried on shore, on July 14th. Much sympathy will be for his young widow, who also came home very ill, and has now this sore laid upon her.

We hear with much sorrow of the death of Mrs. Painter, of Travancore. She was a sister of the Rev. C. A. Neve, of that Mission, and of Dr. A. N. of Kashmir. She sailed for India in October last year, soon after her marriage to the Rev. A. F. Painter, and died on June 28th, a few days after the birth of a daughter.

In response to the earnest request of Bishop Burdon, of Victoria, Hong Kong, and in view of the considerable sums he has raised for the purpose, which will pay over to the Society's Extension Fund, the Committee have agreed to open a new Mission in Western Quan-tung, the extreme south-west corner of China. The Quan-tung Province is in area twice as large as England, and a population of nineteen millions; and in the western districts no Society yet at work. The station will be at Hoi-how, on the north coast of the island of Hainan, whither there is frequent steam communication from Hong Kong, and it is hoped to open an out-station at Pak-hoi, on the opposite mainland. Both these places are ports recently opened to foreign trade, have resident British Consuls.

The Bill creating the new Punjab University appoints the following clergymen Fellows:—the Bishop of Lahore, Archdeacon Matthew, the Rev. Bickersteth (Cambridge Delhi Mission), and the Revs. R. Clark, W. Hood, and T. P. Hughes (C.M.S. missionaries).

On Trinity Sunday the Bishop of Lahore admitted to deacon's orders Rev. E. Guidford, C.M.S. missionary, Amritsar, and the Rev. Yakub, Pastor of the C.M.S. Native Church, Lahore.

The Society for Promoting Christian Knowledge has granted £250 to Bishop Crowther towards building churches and schools on the Niger.

Bishop Sargent, of Tinnevely, has been on a visit to Australia and Zealand. He arrived at Melbourne on May 17th, and afterwards proceeded to Sydney, and thence to Auckland. He proposed to be back in India about the time these lines appear.

The Rev. W. S. Price arrived in England on July 21st. Before leaving Frere Town he made two excursions into the Shumba country, south of Mombasa, on one of which he was nearly captured by the robber C. Mbaruk. Serious charges were afterwards made against him to the Sultan Zanzibar by the Wali of Mombasa; but the Sultan, on hearing his representative, was completely satisfied, and bid him farewell in terms of the utmost confidence.

The new missionary party for East and Central Africa reached Zanzibar June 19th, all well. On the 21st Miss Havergal was married to the Rev. D. Shaw, of Frere Town. Mr. Stokes had been making active preparation for the journey of the Nyanza contingent, and all being ready before he arrived, they started for the interior on the 28th.

Archdeacon Henry Johnson has sent a full and interesting report of his Mission on the Upper Niger. At Onitsha there has been a remarkable revival of the work since the town was destroyed by a British gunboat (see GLEANER, February, 1880). The scattered Native Christians have been rallied. Archdeacon Johnson and his helpers, and set systematically to work to preach the Gospel from house to house among their neighbours. A great increase in the number of attendants at church was the immediate result, and Christmas Day Mr. Johnson preached to a congregation of 1,100 people. *Gebe*, the Native lay agent was lately successful in preventing a human sacrifice being offered on the death of the king. The report appears in *C.M. Intelligencer* this month.

RECEIVED.—Bank Notes for £15 from "A Reader of the GLEANER," Pearl, £10. (The remittance from "A Christian," acknowledged last month was not 5s., but 1s.)

THE CHURCH MISSIONARY GLEANER.

OCTOBER, 1882.

THE WORKING TOGETHER OF GOD THE HOLY SPIRIT AND THE CHURCH IN THE EXTENSION OF CHRIST'S KINGDOM.

BY THE REV. J. B. WHITING, M.A., *Vicar of St. Luke's, Ramsgate.*

VII.



HE Missionary represents the Church which sends him forth; he is also the instrument through whom the Holy Spirit exerts His mighty and divine influence on those who listen to the preacher, or watch his Christian life.

What manner of man then ought this missionary to be? Such a view of the position to be occupied lifts our ideas to a great height. Failure in the Mission field, an imperfect Christianity among our converts, must result from inefficient agents. Better send no man at all, than send a man who is not in all points such an one as the Holy Spirit has indicated in the Acts of the Apostles. The apostles of the Churches must be men who have an experimental knowledge of the Lord Jesus from His incarnation to His being "taken up." Acts i.

They must know Him, and the power of His Resurrection, or they will never "with power give witness of the Resurrection" of Jesus Christ.

They must be men who can "speak the things they have seen and heard." Acts iv. 20; 1 John i. 1.

They must be men "full of faith and of the Holy Ghost." How can they preach that in which they have no faith? Men "mighty in the Scriptures" like Apollos, who can "show by the Scriptures, that Jesus is Christ." Men who will preach the truth. Acts iv. 12; xxvi. 18.

They must be men "full of the Holy Ghost and of power." They will never "speak with boldness" unless they are first "filled with the Holy Ghost." Jesus Christ is the model Missionary; and He had the Holy Spirit "without measure." The apostles had been taught by the Lord for three years, yet He said, "Tarry ye at Jerusalem till ye be endued with power from on high." Luke xxiv., and Acts i. 2.

The herald cannot glorify Christ, unless "being full of the Holy Ghost" he can "look steadfastly into heaven" and "see the glory of God in the face of Jesus Christ." Acts vii.

They must be men of discernment, able to detect impostors like Simon Magus. Acts viii.

They must be so "filled with the Holy Ghost" that they shall be able to reprove men like "Elymas the Sorcerer." Acts xiii.

They must be men of prayer like Paul, or Peter, Acts ix., x.

They must be men who only ask, "Lord, what wilt Thou have me to do?" Acts xvi. 7. Men that are ready to hazard their lives for the name of the Lord Jesus.

They must be men well reported of by the Church where they live, as Timothy. Men of prudence. Men who know when to stand on their rights, and when to yield. Acts xvi. Men of holy character, who answer to the high standard Paul set before the Ephesian Elders. Acts xx. God honours character with extensive influence. "Barnabas was a good man." The converts will never be multiplied except by men "who walk in the fear of the Lord, and the comfort of the Holy Ghost."

Thus an impression is left on the mind while reading the Acts of the Apostles that the Holy Spirit attaches as much importance to the fitness of the agents by whom He works, as to the indispensable exercise of a human agency. Unhallowed talents injure the work. Not every pious young man who wishes to be a missionary is fit to be a herald of the Churches, or an instrument by whom the Holy Spirit affects the world.

SACRIFICING AT THE GRAVES OF DECEASED ANCESTORS IN CHINA.

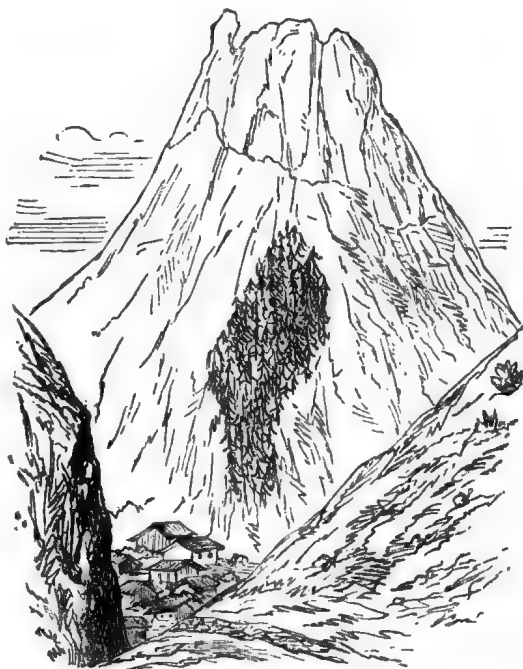
BY THE REV. LLEWELLYN LLOYD, *Fuh-Chow.*

SEE in the GLEANER for August, 1881, a picture of a Chinese tomb, and a letter from Mr. Davys giving a description of it, and it may perhaps interest your readers to know what takes place when sacrifices are offered at these tombs. The ceremonies vary somewhat in different parts of the Empire.

Let me then ask you to accompany me, in thought, to one of our Fuh-Kien villages, situated high up in the mountains, amidst beautiful waterfalls and magnificent trees, with terraced rice fields rising one above another as far almost as the eye can reach, and still higher yet other fields of sweet potatoes. It is the 15th day of the eighth moon, and we notice that comparatively few people turn out to see the "Foreign Child," instead of the crowd which usually surrounds him. Why is this? Have they no curiosity, or what is the reason? We find on inquiry that almost all the villagers are away in the hills, offering sacrifices at the tombs, and only those who are considered unfilial and altogether bad will stay away on such an occasion. Fortunately for us one family is a little late in starting, so we can walk along with them and have a chat. But let us first have a look at them as they pass by. In front we notice a man carrying two bamboo baskets, one on either end of another bamboo carried across the shoulder. We shall see what these baskets contain presently. Next comes a man also carrying baskets and two joints of bamboo closed at one end and with a small hole at the other. These are wine bottles, and contain native wine or samshoo. The next comes a hoe over his shoulder and several strings of paper money, *i.e.*, paper punched in the shape of cash, and also five strings of paper boats, covered with tinfoil, each string containing 800. These represent ounces of silver. Now comes a boy carrying a brass cymbal and a stick with which to beat it. Two or three other men with baskets follow, and although women are often present we see that there are none amongst these.

As we walk along the mountain path let us enter into conversation with these villagers. They seem nice civil men. They are much surprised to see a foreigner, and their first question, the usual one in China, is, "Teacher, where do you come from?" "Where are you going?" It would be almost rude to ask such questions of strangers in England, would it not, and I am afraid if we did so we should very often be told to mind our own business; but we must remember that we are in China, and that it is the proper thing to do here. So having told them that I *lifted up my body* at Kwang Tong, and am going to Ku-Cheng City, let us ask them where they are going. "To worship at the grave," they reply; and on further inquiry we find that the grave is that of their grandfather, and is about three li (a mile) distant.

And now we must reply to a whole string of questions which are put to us. Why, for instance, I have no pigtail; whether my hair grows long or not; why I wear such a large and, to all appearance, heavy sun hat; what country I come from; how old I am, and so on, until presently the question I have been waiting for comes, *viz.*, "Teacher, do you on the other side of the sea sacrifice to your ancestors?" Of course I say "No," but it would not be right merely to say "No" or they would think that we were therefore unfilial, and so I go on to explain why we do not do so, and how we do love and honour our parents and grandparents, namely, by doing all we can for them



PHILOSOPHER'S MOUNTAIN, AT THE HEAD OF LO-NGUONG VALLEY.

while they are alive, and looking after them when they are old and feeble, reminding them of the fact, which they acknowledge, that many children in China who, while their parents were alive treated them badly, after they are dead sacrifice at their graves, hoping thus to atone for their conduct in bygone days. And now an opportunity is afforded of telling them what we believe with regard to death and the future life.

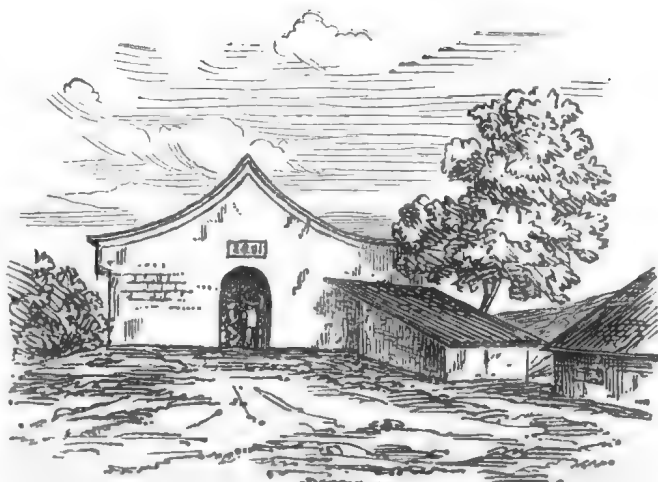
Meantime we have reached the grave, prettily situated in a spot carefully selected by a "Chooser of Lucky Sites," and we will sit down with them while they have a rest and a smoke, and try to find out what they really believe with regard to the spirits of the dead. We will ask them where they suppose their grandfather is. "Why," they say, "we don't know; some say he is in the coffin, others that he is in the ancestral hall in the village." "But," I say, "if he is in the coffin, what power can he have to protect you as you are about to ask him to do? and if he is in the



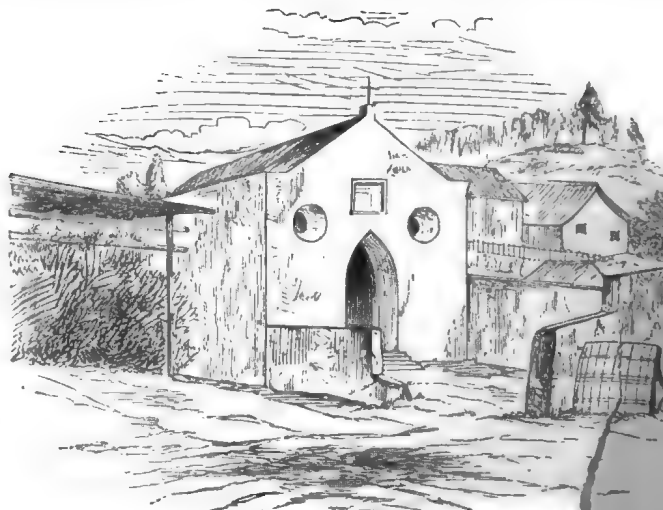
VIEW FROM A WINDOW IN SIOH-CHUO.

ancestral hall why come here to worship him?" "Sing San they reply, with a laugh; "we cannot tell. We just do because our forefathers did." "But," I say, "that argument is a good one; doubtless some of your ancestors smoked opium, gambled, and did other bad things; ought you, therefore, imitate them?" "No," they say, "certainly not." "Well, s is with this worship; it is useless. Your ancestors have power to help you. I hope you will one day believe in the True God and Jesus Christ our Saviour, and then you will ce all this sort of thing." They listen quietly and respectfully, and we will now sit quietly by while they commence their worship.

The hoe is first brought into requisition, and the weeds, d which have sprung up in and around the tomb since their l visit are carefully removed. While this is being done baskets have been opened and their contents taken out. notice there are two roast ducks, some pork, and cakes of



REST HOUSE BETWEEN LIENG-KONG AND TANG-IONG.



SIU-HUNG CHURCH.

SKETCHES IN THE PROVINCE OF FUH-KIEN, CHINA.

sorts and sizes. Some look very nice and some very nasty. These are placed on plates upon a ledge, just in front of the tombstone, some three feet from the ground, and again in front of these a row of wine cups is placed. From another basket one of the number now produces an official hat with a red tassel and a long blue robe, such as the literary class usually wear. These he puts on, as he has been appointed to read the liturgy appointed at these sacrifices. All being ready, the boy beats the cymbal very vigorously to wake up the poor old grandfather and let him know that his grandchildren have not forgotten him, and certainly, if it were possible, the noise is sufficiently great to arouse him. The grandly dressed gentleman now begins to read.

He asks the Spirit of the Mountains to protect his grandfather and let him rest in peace, to keep evil influences from his grave, &c. He then addresses the deceased, asking him to protect these his descendants, to preserve them from evil spirits, to give them a good harvest, and to grant them a long life and many children, &c. The worshippers then kneel in front of the grave three times, wine being poured into the cups at each prostration. The paper money and incense is now burnt in front of the grave, the idea being that in some inexplicable manner the money is available for the use of the grandfather in the nether world. All being now finished, the food is collected together and taken home, where a feast is made, and on such occasions unfortunately some of them frequently take too much wine and become very boisterous and rude.

The next day (Sunday), at Ku-Cheng, the Native clergyman, the Rev. Ngoi Kaik-Ki, preached a very appropriate sermon on this subject, selecting as his text the first six verses of the tenth chapter of Hebrews. He pointed out the folly of this grave worshipping, showing how, apart from any scriptural teaching on the subject, their own books testified that it was of comparatively late origin; that even Confucius, their great sage, never commanded it; that he was unable to find the grave of his own father. He then went on to show how directly contrary to the teaching of Scripture such worship was; how all sacrifices, even those ordained temporarily by God Himself, had now ceased since the one great Sacrifice of Calvary had been offered; but that there were certain spiritual sacrifices demanded of us, viz., praise and thanksgiving, a contrite and broken spirit, and the offering up of our own selves to God as living sacrifices.

Will not the readers of the GLEANER pray that the Chinese may be led to see the uselessness and folly of ancestral worship, so that this great impediment to the spread of Christ's kingdom in this land of Sinim may be speedily removed?

GLEANINGS FROM BISHOP SARGENT'S JOURNAL IN TINNEVELLY.*



IN sending some notes from my journal, I am fulfilling a kindly duty, in first of all stating how deeply I feel the sympathy and love shown me by our Native Christians from all parts of the Tinnevelly District. It seemed to me that if I had lived for nothing else than merely to gain the goodwill and affections of so many fellow-men, I have humanly speaking not lived in vain. But when I look deeper, and see how many of these love me for the Gospel's sake, and how many have pleaded with God to restore my health, I feel on returning to my work

as if entering on most pleasurable duties with new and enlarged responsibilities and encouragements. From the railway I was escorted almost direct to the church, where the loud response of so many hundreds of Christian worshippers showed their hearty belief that God had answered their prayers, and impressed me with the serious self-inquiry,—why have I been brought back? Surely the earnest desire ought to be mine of coming among them in "the fulness of the blessing of the Gospel of Christ." I am perhaps somewhat more outspoken on this subject than some people may think correct, but I do so because it is a generally sweeping charge against our Native people, that they have no *gratitude*. I cannot join in this sweeping charge, and as my experience does not accord with it, I must give my testimony as I find.

14th July, 1881, Thursday.—A few hours before I got back to my post a Native pastor had passed to his account, with whom for many years I had held the most pleasing intercourse. The Rev. W. Perianayagam had been educated in our English school under Mr. Cruickshanks; and Mr. Newman at first employed him in Mission school work. After a few years of preparation in our Theological class, he was admitted to Holy Orders in 1859, being then 34 years of age, and was appointed to the Palamcottah or Tinnevelly District. For a few months in 1863 he was on an emergency removed to Strivilliputtur, and next year to Alvaneri, where he laboured to the end of life. There are few men with whom I felt

more at home in conversing on social and religious subjects. He had a very tender spirit, sympathising deeply with his people when in trouble, and dealing kindly and lovingly with those who opposed him. He was a thoroughly reliable man—truthful and painstaking in discharging his duties, but naturally somewhat timid and diffident. When he took charge of Alvaneri there were 1,323 Christians in that district, and at the close of his service there were 2,146. How many were aided in their religious life by his example the great day will declare. During my absence on

* In the spring of last year, Bishop Sargent was very ill, and was absent from Tinnevelly four months. The journal from which we have taken some extracts for this and succeeding numbers of the GLEANER begins at his return to work in July, 1881. During his four months' absence, no less than 1,046 persons joined the Christian community, to be instructed for baptism, while 146 of those who joined during the famine three or four years ago went back. Within the six months after his return, Bishop Sargent confirmed 2,565 Native Christians.



BISHOP SARGENT, OF TINNEVELLY.

the Hills he got very sick, and went to Nazareth for medical advice under the Rev. A. Margoschis of the S.P.G. There was a complication of ailments, the chief source of suffering being a large carbuncle on the back, near the spine. Mr. Margoschis formed a bad opinion of the case from the first, but did all that medical art and Christian brotherly kindness could suggest. In informing me of the event, Mr. Margoschis says in his letter, "I regarded him quite as an old friend. A great change took place yesterday, and he died this morning at 10 o'clock. He was full of faith and love towards his Saviour, and Death was robbed of all his terrors. God grant that my last end may be like his. I cannot grieve for him, but I feel that the Church in Tinnevely has lost one of its brightest ornaments."

28th July, Thursday.—At 10 A.M. sat down to breakfast with 20 Native pastors; after which the whole day was occupied almost exclusively in transacting business with the Church Council. There were 20 Native clergymen and 25 laymen present. One subject in which many seemed to take a deep interest was the proposition that the Tinnevely Church should send agents to the north of the Godavery among the Kois, and should supply funds for their support. It has struck our people as an argument highly encouraging to them that a person in Major-General Haig's position should come out from the comforts of an English home, and give himself to do what he can, personally, for awhile, to help forward this good work. I trust that the ardour now manifest will daily increase, and that the plan may have a fair trial.

In conversation with some of the pastors, the Rev. Perianayagam told me that we had only last week lost a very good Christian man in Paneikulam. Several present exclaimed, "Yes, he was a remarkably good man, so exemplary in Christian duties and so liberal to the poor, especially beggars who might pass through the village; he would take them to his house, feed them for the night, and send them away in the morning with a few pice in their hand." The pastor added, not long ago he sold a bullock to a heathen man from another village, settled the price and got the money, 21 rupees; but being Wednesday the purchaser did not like taking the bullock home, as that day is considered unlucky. So after paying for it and settling the matter finally, he said he would come next day and take the bullock away. Next day when he came the bullock was found dead in the stall. The man began to express sorrow at his loss, knowing according to general usage that he had no claim for compensation, but old Savarimutti Nadan at once said, "Don't grieve—your money shall be restored," and so saying, he gave back the 21 rupees, to the great astonishment of the heathen man.

30th July, Saturday.—Arrived at Panneivilei at 3 in the morning. At 9 o'clock met the Native clergymen at breakfast, and had the opportunity of learning from each the condition of his pastorate. After this, received deputations from several congregations sent to congratulate me on my return among them. At 12 o'clock the Church Council met, and business occupied us for several hours. In one village it was found that several had relapsed into heathenism, owing to their falling sick, and as the doctors who treat them are heathen, so soon as they find that the remedies they prescribe fail, they assert that the evil arises from the malignant spirits and that they must be propitiated by offerings or sacrifices. In the evening several parties came to congratulate me on my return to work; among others was a man whom I took for a Christian, but he came nearer and almost whispered in my ear, "Not altogether a Christian according to your opinion, but in reality more than *three-quarters* so. But what can I do, having so many relations around me? I am a Brahmin." This arithmetical proportion is a favourite way with natives in describing many things—a disease is said to be cured $\frac{13}{14}$ or $\frac{11}{12}$.

31st July, Sunday.—Attended the early morning service, when only prayers are read without a sermon. After prayers many left, but a goodly number remained for Bible classes. With pencil in hand I noted down the attendance. On the side for males there were 10 classes, containing 130 men and boys. On the other side for females were 6 classes, containing 105 women and girls. I was unable to take a class myself, but the Rev. Mr. Isaac had a very interesting one of 27 women, young and old. The mid-day service was well attended—the church full to overflowing. I preached from Mark x. 51, and could not have desired to address a more attentive audience.

In the evening started for Streeviguntam, the most important town in this neighbourhood. The chief man of the place hearing that I was to visit the village, came out about half a mile on the way to meet me and have a little quiet talk before I should get surrounded by my own people. He professed the sincerest pleasure at seeing me after my trying illness, and observed how he had heard from all quarters that the Christians were praying for me, and he added, "I may say not *they only* but many Hindus have thought of you in the same way, and now we see that Providence has kindly brought you back to Tinnevely." Service is here held in the English schoolroom. As I entered it, I found it filled from end to end. Some 70 and more people had come from Pudukudy, half a mile off on the other side of the river. The Christians of the place are chiefly our school-teachers and a few Government officials. Here also is a most worthy East Indian family (connected with the Department of

Public Works), a pattern of Christian propriety to all around. I could speak more favourably of the results of our Anglo-Vernacular in this place. I think that only some two cases of conversion occurred among the higher classes during the 30 years that the school has been in existence. This town is the head-quarters of Hinduism in parts, and the large body of Brahmans, the temple, the processions, festivals, have all their influence against convictions which would respect a young man to desert the customs and practices of his fathers.

7th August, Sunday, Parappadi.—Arrived here very early, feeling strong enough, was unable to attend the early morning service. At the mid-day service, which was well attended, I preached to an and attentive congregation. When the plate was being carried round the offertory, I observed a poor old woman near the door put in some which had a strange appearance. On nearer view I found it was a clean white cotton pressed by the hand into shape. This was all she could afford, while others put in their 3 or 6 pie. I did not observe a piece of silver. Still I must give the headmen the credit of being generous. I have been paid 400 rupees to hold in trust till they can collect money to build a substantial church. Feeling better toward evening, I pro- to Zion Hill, a place about two miles to the south. Many people here, apparently, earnest, good people. A pastor has lately been located in the village, which is almost entirely Christian, and the people are co- money with the view of erecting a substantial church in lieu of the now in use, which is built of sun-burnt brick, and the roof thatched with palmyra leaves. I tried to find some likeness to the celebrated Scripture times, but could find none. Not even a mound of any sions to catch the eye. The only thing suggesting a resemblance fact, that close by, on the south, lies a "poiter's field." Origin of the place was called "Pannimooli" or "Pig's corner." Then the name was changed the name into Panimali, as more euphonious. But Mr. Schaffter thought, while the place would surely be improved by introduction of the Gospel, the name might also be improved, called it Zion Hill, and thus in all our Mission reports it has gone under new name. We had a full assembly for service, but I thought the people were not so ready in answering questions as they are in many places.

8th, Monday, Suvisheshapuram.—Had a very busy day here. Deputations from all parts of the district came in to congratulate me on my recovery to health and return to work. The people of this district seem to think that they may claim a larger share of sympathy in my return, because here it was I began my Missionary work. They say that if others are my children, they are my grandchildren, and indulgences must be allowed them! I was sorry to see the amount of sugar each party presented—sugar of the finest description. The men must have had a profitable time of it. I now arrange, when I give presents are thus made to me, to have the articles sold and the proceeds go to the Church Fund. The fruit is always given to the school-children, and I doubt, wish that I could come there more frequently than I do. All that transpired in the reports of the agents and the remarks of the members of the Council, I was pleased to think that in my absence Tinnevely matters had gone on so quietly and orderly in these par- schools have done well in their examination by Government inspectors, and the congregations have not fallen off in numbers or in their contributions to the Church Fund.

9th, Tuesday, Kodengulam.—I left Suvisheshapuram at 10 o'clock at night, and about 2 this morning on the main road was aroused by torchlights and cheers of our Christians from the neighbourhood. On arrival at the village in half an hour I found the church lighted up in an extravagant manner, the Native pastor expecting that I would once to have service with the people on this my first visit to the place. But such a duty was quite out of my mind, for I had left Suvisheshapuram more or less because I could not stand another hard day's work there, and wanted rest and quiet. This place, containing 192 Christians, is occupied by a pastor only within the last six months, and is attached to the Alvaneri Circle of Palamcottah District. It lies almost on the road across country to Suvisheshapuram, and fills up a space which has hitherto been a blank in our Missionary map. One of our very large congregations, in a village close by, has been sadly persecuted by the owners from the time they became Christians, three years ago. Matters have quieted down, and as the people will not go back, as they prove by their respectful and orderly conduct that they are sincere Christians, the landowner has kindly come to terms.

I had the school-children for an hour; heard the upper classes read, and catechised them. They are all Christians, and are fairly up in Scripture subjects, which had lately formed part of their lessons; but, with only one or two exceptions, they did not seem to have any other subjects of Bible History. The church here, though sun-burnt brick and roofed with palmyra leaves, is a very neat building. The schoolroom stands at the opposite end of the village. There are families of Naicks living in a hamlet about half a mile off, who have befriended our Christians in temporal matters. They have not as yet professed themselves Christians, but they have given up more or less

observances, and express a great admiration of Christianity. I speak of the men, for the women are, I fear, unchanged. Before the time fixed for service the pastor came to me when alone and said, "I have long purposed to make an offering to God's cause in Mission work for the mercies I have experienced; may I give you the money here or may I send it after you to Palamcottah?" I replied, that a good work had as well be done at once if possible, and asked, "What is the amount?" "Fifty rupees." "Oh," I said, "that is a large sum; now think well before you act. If by this means you incur debt, you will be doing wrong in giving such a sum, and instead of your gift being an acceptable one before God, it will be otherwise." He replied, "I incur no debt; six years ago I made up my mind to do something, and year by year have saved a little, till now it has amounted to this sum." The Bible was on the table before me, so I opened it at the 20th Psalm, and gave it to him to read out. Then I added, "The offering most acceptable to God is first of all the offering of self, of the heart; if you can say you have already made that offering, and that you have not got into debt by what you now purpose doing, bring the offering here, and the third verse of what you have just read is my wish for you." "I can do so," he said, went out, and in a few minutes came in and laid the 50 rupees on the table.

(To be continued.)

MOSES, THE CHRISTIAN LEPER.

AT Nyarakkal, in Travancore, there lives in his own small compound a Christian named Moses, who has been afflicted with leprosy, which has deprived him of the top-joints of eight toes, and I forget how many finger joints. He lives about a mile from the high-road on the borders of some paddy fields, where his heathen Pulayan neighbours and a few converts from among them work during the sowing and harvest times. (The Pulayans are an out-caste people, formerly slaves.) The nearest place of worship for them is an out-station at Muttappallam, half way to Cottayam, but as their road thither is a public thoroughfare frequented by the high castes, it is difficult for them to attend. Moses was anxious to have a congregation near his own hut, and also to be the means of bringing the light to the heathen Pulayans about him. To gratify his earnest desire I sent a "slave" teacher to the place, as an experiment for a year only, not knowing how long we should be able to continue the man's salary, owing to the constant reduction in the C.M.S. grant. However, a rich Syrian from near Tiruwella made an offering in Cottayam Church of an English sovereign and 55 rupees for the purpose of preaching the Gospel to the heathen. This sum I devoted to Nyarakkal.

In December I accompanied the Rev. Koshi Koshi to Nyarakkal, where there were now forty candidates for baptism. They willingly gave up a day's work that they might be examined and baptized. Mr. Koshi carried them in a rigid examination over the Creed, the Lord's Prayer, and the Ten Commandments. Some answered very well, some had to be rejected. There was one man suffering from acute dysentery. Once before he had put himself under instruction, but having been attacked by the disease, he had backslidden into worship of devils, thinking that they had afflicted him with the disease. When he got better he again came forward, and now the second time his old complaint has laid him low, but the Holy Spirit has blessed the teaching given him, and he believes it is only a Father's chastisement, and is no longer afraid of the demon. He was accepted.

They had been assembling every evening for some months, and the men were in the habit of sleeping in the prayer-house in Moses' compound, as their daily instruction did not finish till midnight. Mr. Koshi was quite struck with their evident earnestness. Those whose baptism was deferred were quite downcast, but they had to be miserable.

Their sorcerer and devil dancer some time ago gave me his chank, or large shell, which he used to spin when patients wished him to visit them, to ascertain from what direction the evil spirit in any particular instance had come to afflict his clients or patients. There is a large hole worn on one side of the shell owing to its frequent use. I have also the bell used for the same purpose.

When the service was over and the address, &c., finished, old Moses said, "Now I can die in peace, since God has sent the light to these people." In a sense they are his spiritual children.

W. J. RICHARDS.

"SHE HATH DONE WHAT SHE COULD."

"And she that tarried at home divided the spoil."



COULD not do the work the reapers did,
Or bind the golden sheaves that thickly fell;
But I could follow by the Master's side,
Watching the matted Face I loved so well.
Right in my path lay many a ripened ear
Which I would stoop and gather joyfully,
I did not know the Master placed them there,
"Handfuls of purpose" that He left for me.

I could not cast the heavy fisher net,
I had not strength or wisdom for the task,
So on the sun-lit sands, with spray-drops wet
I sat, while earnest prayers rose thick and fast;
I pleaded for the Master's blessing, where
My brethren toiled upon the wide world sea;
Or ever that I knew, His smile so fair
Shone, beaming sweet encouragement on me.

I could not join the glorious soldier band,
I never heard their thrilling battle-cry,
The work allotted by the Master's hand
Kept me at home, while others went to die.
And yet, when victory crowned the struggle long,
And spoils were homeward brought, both rich and rare,
He let me help to chant the triumph song,
And bade me in the gold and jewels share.

Oh, Master dear! the tiniest work for Thee
Finds recompense beyond our highest thought,
And feeble hands that worked but tremblingly,
The richest colours in Thy Fabric wrought.
We are content to take what Thou shalt give
To do, or suffer, as Thy choice shall be;
Forsaking all Thy wisdom bids us leave,
Glad in the thought that we are pleasing Thee!

EVA TRAYERS POOLE.

SCHOOLBOYS IN CHEH-KIANG.

THE Rev. J. C. Hoare describes the Mission day-schools in the country districts round Ningpo, in which both heathen and Christian Chinese boys are taught:—

It is interesting to notice how well the Christian boys did in the examination; none failed to reach the third class, the majority of the first class were Christians, whilst in the first and second classes combined nearly half were Christians, though the proportion of Christians to heathens is less than one to four. I attribute this in part to the fact that the Christian parents are getting more alive to the importance of early education, but I also most truly believe that the Holy Spirit of God quickens the understandings of these little boys. When I tell you that to obtain a first class place, a boy has to repeat twenty-four pages of Scripture—say the whole of St. Mark's Gospel—thrice that amount of Native classics, in addition to reading and writing in both the Chinese character and the Roman character, the repetition of the Catechism, and a *visd voce* examination in the life of our Lord and one or two books of the Old Testament, you will appreciate the fact that Chinese boys of the age of twelve have considerable powers of work, and that the young schoolmasters who teach them have to work hard to attain to such good results.

The *visd voce* examination in Scripture is always extremely interesting. Ask them what I will in the set subjects, they seldom fail to give a correct answer; usually in words very nearly approximating to the words of Scripture. We surely cannot but believe that the seed thus sown in the hearts of these boys will bring forth fruit hereafter unto eternal life. For the teaching done in these schools is not mere training of the intellect; some of the masters, at any rate, realise fully that their work is to lead these boys to the Saviour. Not long ago I was catechising the Ts'ung-ts'eng school during a Sunday afternoon service, and was speaking of the fatherly care which God takes of all His children. After speaking at some length about the temporal blessings of food and raiment, I asked, scarcely expecting an answer, "But what clothing does God provide for the soul?" Without any hesitation, a small boy of eleven years old—the only Christian in the school—cried out, "The righteousness of Christ."

The Way of Salvation in One Sentence.

A PARTY of Missionaries and Native Christian Evangelists were preaching lately at a Hindu festival at Ochira, in Travancore. A young Hindu thought to puzzle the Christian band by asking them to explain the way of salvation in one sentence, "as he wished them to be very brief." One of the evangelists instantly replied, "I can do so," and then exclaimed at the top of his voice, "The blood of Jesus Christ cleanseth us from all sin."



THE MOUTH OF THE SKEENA RIVER, BRITISH COLUMBIA, THE SCENE OF BISHOP RIDLEY'S LABOURS.

BISHOP RIDLEY'S MISSION ON THE SKEENA RIVER.

LETTER FROM THE BISHOP OF CALEDONIA.*

HAZELTON, SKEENA RIVER, BRITISH COLUMBIA,

October 29th, 1881.



THE community here is mixed. The Indians have worked for the gold-miners during the summer, and both live here during the winter. This steady employment has told advantageously on the Indian's character. He is above all things naturally fickle and indisposed to steady work. As a rule the miners have paid them well, and taught them the value of labour. Hence these people, formerly the lowest of the low, and called the dogs of the Skeena, have, through the material advantages they have enjoyed, risen in the scale, and now have better houses than their neighbours, better food, and better clothing. They are therefore healthier, stronger, less dirty than the rest, and the proportion of children greater. Contact with the whites therefore has not produced the deplorable results that one too often hears of. Now that a Mission has been established here, and stress laid upon education, this community of Indians is likely to advance rapidly. Their progress is stirring up envious feelings among the other tribes of this nation. Deputations have come to me begging me to send them teachers, but we cannot support them if we had them.

Our services have been crowded by attentive congregations, especially the regular daily evening service. The miners, too, come, and I rejoice to see them, not only for their own but for the sake of the Indians, on whom they exercise much influence. When in the spring they left for the mines, it was a pleasant sight. In returning, they looked worn and weatherbeaten. When they started, all looked smart. The white men with braided leggings and ornamented snow-shoes, and the Indians with streamers fluttering from their caps of ermine, marten, and other furs, looked quite picturesque; even the dogs harnessed to the birch-wood sleighs seemed proud of their tinkling bells and gay adornments.

Never before was Sunday kept on the long marches. I had given prayer and hymn-books to some of the whites, and suggested that one of them should minister to the rest, but none ventured. The Indians had prayers every day, and spent the Sunday in a most profitable manner. The whites attended the services, and though they could not understand the prayers, they joined in the hymns and encouraged the Indians.

I had not appointed any leader; but J—, a catechumen, last winter a dog-eater, came forward as a natural leader, and said the prayers, and exhorted the listeners. He is a splendid fellow; square built, of great muscular strength, having a large head, and intelligent, though unhandsome, face, this man cannot but attract attention. During the

summer he paid a visit to Hazelton, and the days spent here could not be quiet. His attentions to Mrs. Ridley, then here alone, were almost comical. He hung about her all day long. The clock would not go fast enough to hasten school or service-time, that he might ring the bell and gather in the people. He was the terror of gamblers, and hated of medicine men.

Last Saturday morning J— came to me with something weighty on his mind, I could see at a glance. He was full of plans. "To-morrow is Sunday," he said; "at the lower village they do not serve God. May I go down and hold services?"

"Yes, go, and be gentle, as Jesus was," I said.

"May I take a bell?"

"Yes, take a small one, because you have only a little knowledge."

"True, but I will tell them all I know."

So he packed his Bible, hymn-book, salmon, and rice, in his blanket with the small bell, and trudged away. Before he returns he means to go to the second lower village to see the five Christians who live there whom I baptized last spring. He will have had a journey of seventy miles at his own charges for Christ's sake.

It was he who conducted service on the miners' march.

At the mines the best building was cleared on Saturday and placed at the Indians' disposal for Sunday services, much to the credit of the miners, who always attended and enjoyed the singing, if nothing else. One Sunday morning an Indian family reached the miners' camp, and would have passed forward with their packs. "What," asked the miner, "travelling on Sunday! Is this what the Bishop teaches you?" "We are short of food and must press on." "No, you need not; we will give you food." So they travelled on together from Monday morning to the end.

I had intended to follow them and go to the Fraser River. I was providentially hindered. The interval between that appointed start and my real start for the coast was full of blessing. Then came the resolve to build small houses. Privacy is impossible. Those of strong character, who, when converted, become mighty men of God, are able to resist the flood of persecution rolled on them by the evil-disposed; but not so the weaker folk. One evening a quiet fellow, since baptized, was reading his Bible by the fire-light. One of the evil ones interrupted him again and again. He stood in his light, rudely questioned, abused, and finally assaulted him. "Why read that book? Your fathers did not, nor do we. Would you be

wiser than all?" When the book was struck from the reader's hand he nimbly recovered it and meekly walked away from the jeering circle round the cheerful fire.

The whole clan live in the same large and undivided house. In old times such herding together was a defence, but now that imperial law is gaining respect, order is being established, so that it will be safe to break up the old-time clan into families, and each family live apart from the rest in small cottages. This will be a great upward step, and the beginning of a higher morality. Now we are in a transition state. Not ten

INDIAN OF BRITISH COLUMBIA.

* See the Bishop's previous letter in the GLEANER of July, 1881, and the Map of British Columbia in the number for September, 1879.

minutes ago a wild-looking fellow came to complain of his sister's thieving. "I would have killed her," he said to me, "but now you are our chief, and have brought laws from the great Shigitumna, i.e., Queen."

I must summon J— before you again, the man now on his way to hold services at the lower villages. I had called a council to discuss the whisky drinking at the mines. J—'s turn to speak came. He proposed strong measures. An Indian I will call A— dissented. J— became impatient.

"Did force make you good? if not, how can you expect to force any man to be good?" asked A—.

J—'s temper got beyond his control, and, dashing his New Testament on the table, walked away full of anger. This exhibition damaged our council. A— remarked, after the silence of surprise was passed, "He is a good man; I am sorry I provoked him."

I said, "If he is good he will return and show his contrition."

After some hours of bitter grief he returned with a parcel under his arm. He found me alone. "What do you want?" I somewhat coldly said.

"I want to see A— here before you."

"Why?"

"To give him this," holding out the parcel.

"He wants no gift," I said.

Away he went and soon brought in A—. They stood near together, A— waiting to hear why he was called, and J— to master the emotion the twitching of the corners of his mouth betrayed. At length, in tones of contrition, he began: "I have sinned—against thee—against the chief—against God. Thou art good—thy words wisdom—thy heart large. I am a fool, my enemy is myself."

The apology was ample, the confession noble in its fulness. The bundle was opened. It contained a propitiation that cost him perhaps eight or nine dollars. There was unfolded a new garment of black cloth that, matched with coat and vest, would make the wearer respectable in the best company. But J— stopped the whisky drinking.

This Hotspur is a tender-hearted being. He found an old heathen dying the day after he had heard me speak of the penitent thief. At once he pressed the mercy of Christ upon her. Not satisfied with his own skill, away he ran to fetch the only Christian then here. "*Hurry up, hurry up, the old woman is nearly dead.*" Almost dragging his friend towards the house of death, he urged him to tell the poor creature what I had told them the day before. "*Make it plain, very plain, hurry up, Jesus may yet save her—make it very plain.*" But it was too late. The spirit had fled.

As soon as navigation on the river was resumed, I left Mrs. Ridley behind to do what she could, and right well she carried on the Mission for months single-handed. Mr. and Mrs. Faulconer have arrived, and by degrees, I am passing the work into his hands, so that there may be no great change next spring when I go down the river to Fort Simpson on the break-up of the ice.


The breaking up this past spring I was fortunate enough to witness. It was not the immediate action of the sun that effected it, but the south wind and the consequent downpour of ice-cold water from the mountains, where the snows lie fathoms deep. The floods uplift the ice by slow degrees till the weight of water starts the ponderous mass that winter laid on the river's bosom. I have seen the rivers of Germany break up, but the scene was tame compared with the tumult on these swift rivers of North America.

I was on the ice when the movement first took place. It moves! What moves? The banks seem to glide up stream. Then came a slight tremor beneath my feet, and I sprang to the shore. The sensations were like those produced by shocks of earthquakes. The stone-like surface I had often walked on was in motion from bank to bank. At no great distance the channel narrows, and the greater breadth of ice from above was here caught as in a vice. The river is in agony—groaning, gurgling, sighing, surging, tilting, hissing, roaring deep and loud like subterranean thunder. What can ever dislodge this piled up mass? The flood is rising at the rear foot by foot. Crack, crack, crack! Look! there go the trees falling inward. The forest king, that has drunk life from the river at its roots, is quivering. There it lurches! Down, down, flat on the ground without axe or tempest, all its roots now exposed to

the ice in motion. The rising mass scalps the river's bank as an Indian would his foe. At last, with a sullen groan rising into a terrific roar, away goes the stupendous obstruction, and down sinks the river as if at rest after its splendid victory. Then succeeds the ministry of the south wind; then triumphs the gracious sun in his royal progress northward. As the baffled ice king retreats, the snow-clad heights are melted with the joy of freedom. The tears trickling from under the snow fringe swell the cascades that furrow the mountain's face. Down the roll, swelling the river until its volume sweeps away all obstacles, and leaves it ready to bear the traveller seaward.

So is the Gospel ministry dissolving hard hearts around me; uplifting the dread incubus drawn over them by Satan, and setting free the streams of faith and love that remove all barriers between man and God, and rest in God.

OUR MEDICAL MISSIONS.

" spake unto them of the kingdom of God, and healed them that had need of healing." Such are the words in which "Luke the beloved physician" describes the Great Physician's work on that memorable day which ended with the miraculous feeding of the five thousand. For both the bodies and the souls of men the Lord Jesus cared; and that method of evangelisation which takes account of both most nearly resembles His work. His own command to the apostles was, "Into whatsoever city ye enter, heal the sick that are therein, and say unto them, The kingdom of God is come nigh unto you." Although our modern missionaries are not privileged to exercise miraculous gifts of healing, yet it is still everywhere true that they who can relieve the bodily sufferings and ailments of those to whom they are sent have, humanly speaking, a road to the hearts more direct than any other.

The Church Missionary Society has now no less than two medical missionaries; besides whom several other missionaries have more or less acquaintance with medicine and surgery, and have made very effective use of their knowledge. There are also two Native clergymen in India who are qualified medical men. Let us briefly glance at the work of these brethren.

Beginning, as usual, with AFRICA, there is no medical missionary on the West Coast, but the Society is anxious to have one for the *Niger Mission*. A Christian doctor offering for a noble field on that great river would be warmly welcomed. On the East Coast, also, one is wanted for *Mombasa*. Mr. Praeger, who has just returned from thence, earnestly begs for one. In the earlier days of Frere Town, it had a medical man, first Dr. Forster, and then Mr. Praeger; but they were both obliged to come home. The Rev. W. E. Taylor, who had some training at Edinburgh, does useful service; but a fully qualified surgeon who can be a real medical missionary is desired. In the interior, we have Dr. E. J. Baxter at *Mwapwa*; but *Uganda* has had no successor to Mr. Felkin, whose brief sojourn there, and his attendance on King Mtesa, the readers of the *GLEANER* will remember. Meanwhile the other missionaries have had to do with doctor each other and the natives; Mr. Mackay and Mr. Pearson, especially. Mr. Mackay's last journals (printed in the *C. M. S. Intelligencer* of August) describe important sanitary measures which he persuaded the king to introduce to ward off a terrible epidemic of plague.

In PALESTINE, our one Medical Mission at present is at *Gaza*. Of this, an account appeared in the *GLEANER* of June last, with a picture. Now that Dr. George Chalmers is on his way out, we may hope that this Mission will grow in strength and influence, and do much to win the hearts of the Mohammedans to Christ. Some of the Society's best friends are anxious to see a similar arrangement made for *Salt*, on the further side of Jordan.

PERSIA has a missionary who is both a qualified medical man

and a clergyman, the Rev. E. F. Hoernle, M.B. The absence of Dr. Bruce in England, however, has thrown the whole work upon him during the past eighteen months, and the Medical Mission can hardly be said to be fairly started yet.

In most respects (number of labourers, cost of the work, &c.) INDIA engrosses about one-half of the Society's resources; and it is so as regards Medical Missions also. Six of the twelve medical missionaries belong to India. The Society's first venture of faith in this direction was the despatch of Dr. Elmslie to *Kashmir* in 1865; and that noble pioneer has left a bright example of devotion to all who follow. After his death, Dr. Theodore Maxwell took up the work; and when he retired, Dr. Edmund Downes stepped into the breach, and for the last five years has carried on the Mission with untiring zeal. Notices of his work have appeared in the *GLEANER* in March, 1878, April, 1880, and January, 1881. What he did last year the following brief summary will tell:—

New patients seen, 8,755; total number of visits received, 24,197; number of major and minor operations performed, 1,138; in-patients discharged, left, or died, 855; total days in hospital of all who left or were discharged during the time, 14,369. This last figure represents 28,738 meals to the patients, not including food given to friends of patients or extras, which have occasionally to be supplied.

The direct missionary work done has been but small, the Native assistants in the hospital not being Christians; "but," says Dr. Downes, "a work has been done in God's name by Christian charity—a work such as Christ delighted to do. If we can only succeed in showing people that religion is goodness and not bitterness, that God is love and not Moloch, we shall soon succeed in gaining attention to our blessed Lord, who alone is perfect goodness and perfect love." The Rev. J. S. Doxey thus notices the widespread influence of the Medical Mission, and the opportunities it affords for setting forth the glad tidings of salvation:—

Opportunities offer themselves of conversing with the inmates of Dr. Downes' Mission Hospital, and with the out-patients, many of whom come from all parts of the valley and surrounding countries to be benefited by the skill and self-denying labours of Dr. Downes. Many of these are afflicted with the most loathsome of diseases, so that it is not easy or pleasant to say and do what one could wish. They are always however willing to listen, and often to assent to the truths taught. To take the names and addresses of those recovered, and to visit them and their fellow-villagers afterwards, will be, I trust, a not unuseful part of one's work in the future. Dr. Downes' work is known now all over the valley, and there is, as one finds out by experience, scarcely a village in which there lives not some one who has benefited by his kindness. The poor owe their lives in many instances to the care and skill of Dr. Downes, and for this they are grateful, and at least see that the only desire of the missionaries is to do them good in body and soul.

Last year, Dr. Alfred Neve went out to join Dr. Downes in Kashmir, and, in view of the latter's exhausting labours, to relieve him for a time if necessary.

Another of what we may call the Society's Frontier Missions (i.e., on the north-west frontier of British India) is one established two or three years ago for the *Beluchis*, at the request of the devoted George Maxwell Gordon, who was killed at Kandahar. He himself bore a large part of the expense, and assisted the two missionaries, the Rev. Arthur Lewis and Dr. Andrew Jukes, in beginning their work. Hitherto their head-quarters have been at *Dera Ghazi Khan*, on the Indus. In the summer months they have visited the mountain districts on the frontier, and they have been hoping to find some suitable place there where they might open a hospital in the midst of the Beluch mountaineers, but as yet without success. Medical and missionary work, however, has not stood still during the three years that have elapsed since Dr. Jukes performed his first operation, on May 19th, 1879:—

On May 19th I performed my first operation, in removing eight or nine tumours from a young woman's ear, caused by numerous earrings. Mr. Gordon first asked for a blessing on our efforts in Urdu, and when

she was well we returned thanks in the same way for mercies vouchsafed. She was an intelligent girl, and was said to know much of the Koran by heart. On October 27th I removed eight or nine more tumours from her other ear.

On the frontier also is one of the Native medical men, the Rev. John Williams, who has a small mission hospital at *Tank*, a town close up to the mountain barrier, and inhabited by an Afghan population. An account of John Williams, written for the *GLEANER* by Bishop French, with a portrait, appeared in our number for January, 1877. His influence over the wild Waziri tribes is remarkable. When *Tank* was sacked by the mountaineers during the Afghan war, his hospital was the one building spared by them. Last year, the Rev. A. Bailey visited some of these Waziris in prison, and found that every one of them knew and loved the "faqir doctor." For fifteen years he has been physician, surgeon, pastor, and evangelist in this remote corner of our Indian Empire.

Another medical missionary who has lately begun work in the Punjab, is Dr. Henry Martyn Clark, the Afghan adopted son of the Rev. R. Clark, who has lately established himself at Amritsar, where he finds a ready entrance to an immense population, both for the medical skill which won him honours at Edinburgh University, and for the Gospel which he desires to press upon his Asiatic brethren.

But it is chiefly among the aboriginal hill tribes that medical work is valuable as a pioneer for the Gospel. The Rev. R. Elliott went as a medical missionary to the *Santals* two or three years ago, and last year his dispensary at Taljhâri had "300 separate patients, representing 10,000 attendances." The Rev. F. J. Cole also has had a most useful dispensary at Dharampur, another Santal station. Both these brethren are just now in England, but Dr. W. Johnson is about to sail to join the Mission. For the *Gonds* of Central India and the *Kois* of Godavery, medical missionaries are earnestly pleaded for; but the men are not as yet forthcoming. The new *Bheel* Mission, started last year by means of the Rev. E. H. Bickersteth's gift of £1,000, owes its first little gleam of success to the influence of the healing art. These people are exceedingly timid and suspicious; they were terribly frightened by the census of 1881; and when the missionary, Mr. Thompson, went among them, they said, "Who is he? What does he want? What will he do? Has he come to kill us?"

When I visited the chiefs I hardly dared to speak upon any topic whatever. If I enquired about the family, then they naturally looked upon me as another enumerator. If I spoke about their cattle, fields, or crops, then the tax question might disturb their minds. To talk about God, I knew that with them, as with others, nothing could so readily or so strongly call forth their highest fears.

Patience, however, and gentleness triumphed:—

My catechist, Masih Charan, now arrived. For a few days I took him out simply to let the people have a look at him. The people soon began to bring out their sick: they were losing their fears, and were drawing nearer to us.

We decided upon spending a week or so in one pâl instead of going from place to place. Accordingly we left home early, and made our way to Obri, three miles distant. We sought out a shady tree as near the centre of the straggling pâl as possible, and there remained all day. We took medicines with us. The first business in hand was to set a broken leg. It soon became evident that our new plan was going to work admirably. In the evening we returned home. On the Tuesday we had 15 visits for medicine or treatment; on the Wednesday, 30; on Thursday, 45; on Friday 59; and on Saturday 58: total, 207. Some had fever—some colds—others enlarged spleens—some the itch—some ophthalmia—others nearly deaf—some headaches—others sores—one poor little emaciated sufferer was simply a walking skeleton—some of the old folks complained of rheumatics—one old woman, blind and deaf through old age, came to be, I suppose, made young again. On Wednesday, Thursday, and Friday we held little meetings to make known the Saviour. We did not think it advisable to say too much in this way on our first prolonged visit. The great magnet for drawing the sinner is love.

(To be concluded in our next.)

THE STORY OF THE LIFE OF DR. KRAPE, The Pioneer-Missionary of East Africa.

TOLD BY HIMSELF.

VIII.—ADVENTURES IN UKAMBANI.



My journey to Ukambani was commenced on July 11th, 1851.

The disorder, insane chatter, drunkenness, gluttony, and disobedience, of my people were great, and gave me much pain, until on the 14th of July we left behind us the inhabited country, and reached the great wilderness at Ndunguni, when the Wanika were obliged to be quiet and silent. On the 15th we were met by a caravan of Wakamba coming from the interior with ivory to the coast, and to some of them, who seated themselves on the ground beside me, I explained the object of my journey.

We reached the Tzawo in safety, and on the afternoon of the 26th, we crossed the Adi and began to ascend the high land of Yata, my destination as a missionary. On the way, I besought earnestly in my heart the Father of all mercies to guide and help me to make a commencement of missionary work in this country.

July 27th.—I felt rather low-spirited, and this mood was somewhat aggravated by the declaration of my Wanika, that next day they intended to return to Rabbai with a Wakamba caravan which was journeying towards the coast. I reminded them of their undertaking to build me a dwelling-place before they returned to the coast, which they did not deny, and at once set to work with it. In a few hours they had put together, with stakes fetched from the wood, a miserable hencoop, scarcely six feet high, and about as many feet broad and long, but with which I was fain to be content, as my things were lying in the open air, and I had neither shelter by day from the heat of the sun, nor by night from the cold of the bitter blast sweeping in from the southern mountains.

July 28th.—My Wanika started this morning without finishing the roofing in of the hut with grass; and the single servant whom I had brought from Rabbai ran away, although I had always treated him with particular affection and kindness. I could not trust the Wakamba; my conscience forbade me to buy a slave; and yet I was obliged to have some one who could look after my things, and to whose care I could entrust my hut, and I saw that I must have a tolerable servant and a better dwelling-place, if I was to settle in Yata. In my hencoop I could neither write, nor read, nor sleep, and was continually besieged by the Wakamba, who by day, even before dawn, did not leave me a moment alone. If I wished to read, they asked if I was trying to spy into their hearts, or whether I was looking for rain and inquiring after diseases; when I wrote, they wanted to know what I had written, and whether it contained sorcery. Every one of my movements was sharply observed. Many came to beg this or that, to see new things, or to buy wares, as they took me for a merchant; others brought a few eggs or a little meal, and then asked for twice or three times as much as their presents were worth; whilst others, again, wished merely to be amused. My hut had not even a door, so that I could not close it, and by night I was safe neither from thieves nor from wild beasts.

July 30th.—Meditating this morning on my painful position, I resolved to visit the interior of Ukambani as far as the river Dana, and first of all to repair to my old friend Kivoi, with whose help I might attain my object.

August 4th.—About noon we reached the village of the chief, Kivoi.



WAKAMBA TRIBE, EAST AFRICA.

August 5th.—To-day Kivoi introduced me to a native of the Uembu, whose territory lies to the north-west, quite close to the mountain Kenia. He told me that he had frequently been to the mountain, but had not ascended it, because it contained *kirira*, a white substance, producing very great cold [snow]. The white substance, he added, produced continually a quantity of water, which descended the mountain and formed a large lake, from which the river Dana took its rise.

August 13th.—Many Wakamba were here to-day; they sat in groups in Kivoi's yard, where I had an opportunity of becoming acquainted with them, and of speaking to them respecting the salvation of their souls.

August 18th.—When I informed the chief to-day of my wish to return to Ya'a, he said I was not to do so, as he would soon accompany me to the river Dana and to Mbe. He would afterwards go with me to Momboya, where I was to hire some Suahili, who could build me a substantial dwelling in Ukambani; he would then help me to visit all the country round about, and I might do with him what I pleased.

August 24th.—We started on our much-talked-of expedition yesterday evening, our route being to the north and north-west.

August 25th.—We broke up early in the morning, and after a short march we came to a plain where four rhinoceroses were grazing; but as they did not disturb them they remained quietly where they were. I used to have a great dread of those ugly clumsy creatures, but by degrees I grew accustomed to them. All day we were gradually ascending; there was not a single tree to be seen, not a blade of grass.

August 26th.—While we were marching, the Wakamba saw a number of vultures flying upward and downward. My servant ran immediately to a spot and found a great piece of a fallow deer, which had been seized and partly devoured in the morning by a lion, whose footprints were apparent. I was glad of this roasting-joint, as Kivoi had but indifferently fulfilled his promise of furnishing us with provisions during the journey, and on the first day we had had nothing but bananas. As we had enjoyed our venison, we continued our journey.

August 27th.—When we were within a good league of the Dada, Kivoi's slaves on a sudden pointed towards the forest towards which we were marching from the grassy treeless plain. I ran to Kivoi's side and saw a party of about ten men emerging from the forest, and afterwards came other and larger parties from another side, evidently the object of surrounding us. Our whole caravan was panic-stricken, and the cry "*Meida*," they are robbers, ran through our ranks. A great confusion arose; our people threw away their burdens, and discharged their arrows at the enemy, begging me imploringly to fire as quickly as I could. I fired twice, but in the air; for I could not bring my gun to shed the blood of man. Whilst I was reloading, a Wakamba ran past me wounded in the hip, a stream of blood flowing from the wound. Right and left fell the arrows at my feet, but without touching me. When our people saw that they could not cope with an enemy so strong they took to flight and left me quite alone. I deemed it no time to think of flight, especially as in the confusion I could not distinguish friend from foe; so I set off at a run in the direction towards which Rumu and his people; but scarcely had I gone some sixty paces when I came to a trench or rather the dried-up bed of a brook, some ten feet deep, and from four to five in width. The Uembu-people had thrown their loads into it, and leapt over the trench; but when I made the attempt I fell into it, breaking the butt-end of my gun, and wounding

haunches in the fall; and as I could not climb up the steep bank of the brook I ran on along its bed until I came to a place where I could emerge from it. When I had gained the bank I ran on as fast as I could after the Uembu-people, pursued by the arrows of the robbers which reached the brook; but as I could not come up with the former, my gun and the heavy ammunition in my pockets impeding my progress, I remained behind all alone in the forest; all my people had disappeared from before my face, and not one of them was to be seen. I now ran on as quickly as I could by the side of the brook into the forest. As I was re-entering the wood two large rhinoceroses met my view, which were standing quietly in front of me, some fifteen to twenty paces from me, but they soon turned aside and disappeared in the forest. For eight or ten minutes I resumed my flight at a run, till I thought I was out of the robbers' track, and emerged again into an open and grassy plain, where I lay down beneath a tree, first of all giving thanks to the Father of mercy who had preserved me through so great a danger. I then reflected on my critical situation, and the possibility of returning to Kivoi's village; but how was I, without a guide, without food, and without a knowledge of the water-stations, to make a return-journey

of thirty-five or thirty-six leagues? In this difficulty I remembered that Heaven had yesterday caused a lion to furnish me with food; I was now one of God's poor, for whom He could and would provide; "Man's extremity is God's opportunity!" My most pressing and immediate want was water; for I was extremely thirsty, and had not had anything to drink all day. I knew that the Dana was near at hand, and seeing at some distance very lofty trees, I conjectured that the bed of the river was there. I saw, too, the mountain past the foot of which, as Kivoi told me yesterday, the river flows, and so I determined to press forward to the river, towards which I was not now

impelled by geographical curiosity, but by extreme thirst. As the country through which I was wending my way was without either trees or brushwood, I was afraid of being seen by the robbers; yet the river had to be reached at any cost. After a short march I came to a trodden pathway, which I followed, and soon saw the surface of the river gleaming through the trees and bushes on its banks with a pleasure which no pen can describe. After my thirst was satisfied, for want of water-bottles I filled the leather case of my telescope as well as the barrels of my gun, which was now useless to me; and I stopped up the mouths of the gun-barrels with grass, and with bits of cloth cut off my trousers.

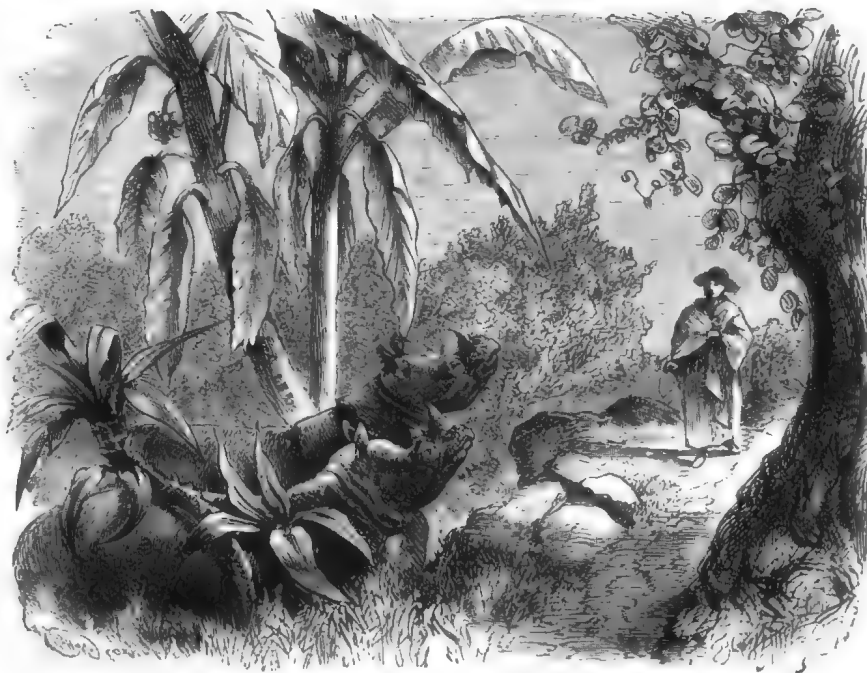
Revived by the water of the Dana, I began again to think of my return-journey, and as it was still day it did not appear advisable to proceed any further at present, so I concealed myself behind the bushes, and waited for nightfall; and then, as may be supposed, I could not see the path in the deep darkness, but followed as much as possible the course of the wind; for as it was in our backs when we came, I judged rightly that returning I should always have it in my face. I wended on my way through thick and thin, often tumbling into little pits, or over stones and trunks of trees; but the thorns and the tall grass impeded me most of all,

and I was troubled, too, by thoughts of the many wild beasts known to be in the neighbourhood of the Dana. I was so impeded and wearied by the tall grass that I determined to lie down and sleep, even if I were to die here in the wilderness; for it seemed as if I never should reach the coast again; but then I thought, straightway, that in no situation should man despair, but do the utmost for self-preservation and put his trust in God as to the issue. I called to mind Mungo Park, who had been in a similar strait in Western Africa. So, taking courage, I marched forward again as swiftly as I could, and in due course emerged from the jungle and reached the great plain. Believing myself on the right track, I lay down behind a bush; for I was so wearied out that I could scarcely keep my feet, and for protection against the keen wind which blew over the plain, I cut some dry grass and spread it over and under my body.

After I had started again, I felt the pangs of hunger and thirst; the water in my telescope-case had run out, and that in the barrels of my gun which I had not drunk, had been lost on my way, as the bushes had torn out the grass stoppers, and so I lost a portion of the invaluable fluid which in spite of the gunpowder-flavour imparted to it by the barrels,

thirst had rendered delicious. My hunger was so great that I tried to chew leaves, roots, and elephant's excrement to stay it, and when day broke to break my fast on ants. The roar of a lion would have been music in my ears, trusting he would provide me with a meal.

August 28th.—When day dawned I saw that I was a good way from the Dana. I thanked God for His preservation of me during the night just gone by, and commended myself to His protection for the coming day. Soon after daybreak I saw four immense rhinoceroses feeding behind some bushes ahead; they stared at me but did not move, and I naturally made no attempt to disturb them. On the whole I was



DR. KRAPP LOST IN UKAMBANI, AUG. 28TH, 1851.

no longer afraid of wild beasts, and the only thought that occupied me was how to reach Kitui as soon as possible. Coming to a sand-pit with a somewhat moistish surface, like a hart panting for the waterbrooks, I anticipated the existence of the precious fluid, and dug in the sand for it, but only to meet with disappointment; so I put some of the moist sand into my mouth, but this only increased my thirst.

About ten o'clock I began to descend, reaching a deep valley about noon, when I came upon the dry and sandy bed of the river. Scarcely had I entered its bed, when I heard the chattering of monkeys, a most joyful sound, for I knew that there must be water wherever monkeys appear in a low-lying place. I followed the course of the bed and soon came to a pit dug by monkeys in the sand, in which I found the priceless water. I thanked God for this great gift, and having quenched my thirst I first filled my powder-horn, tying up the powder in my handkerchief, and then my telescope-case, and the barrels of my gun. To still the pangs of hunger I took a handful of powder and ate with it some young shoots of a tree, which grew near the water; but they were bitter, and I soon felt severe pain in my stomach.

(To be continued.)

MISSIONARY ALMANACK.

L. Or. 4th 2.17 a.m.
N. M. 13th.... 6.1 a.m.

 October.

F. Or. 19th .. 11.53 p.m.
F. M. 26th .. 2.34 p.m.

PEACE AND REST.	
1 S	17th aft. Trin. <i>Duncan landed, Brit. Columbia, 1857. Peace on [earth, good will toward men, Lu. 2, 14. M. Jer. 5. Eph. 2. E. Jer. 22 or 35. Lu. 5. 1-17.</i>
2 M	Peace with God through our Lord Jesus Christ, Ro. 5. 1.
3 T	Peace by the blood of His cross, Col. 1. 20. [peace, Lu. 2. 29.
4 W	<i>Rebmann d., 1876. Lord now lettest Thou thy servant depart in</i>
5 T	<i>Bp. Russell d., 1879. He walked with me in peace, Mal. 2. 6.</i>
6 F	<i>Bp. Cotton drowned, 1866. He shall enter into peace, Isa. 57. 2.</i>
7 S	There is no peace, saith my God, to the wicked, Isa. 57. 21. [the city, Jer. 29. 7.
8 S	18th aft. Trin. <i>Fuh-Chow Miss. Ch. op., 1865. Seek the peace of M. Jer. 36. Phil. 2. E. Ez. 2, or 13. 1-17. Lu. 8. 36.</i>
9 M	<i>Bp. Hadfield consec., 1870. Rest in the Lord, Ps. 37. 7.</i>
10 T	<i>Price sailed for E. Af., 1874. Cause the weary to rest, Isa. 28. 12.</i>
11 W	We which have believed do enter into rest, Heb. 4. 8.
12 T	Let not your heart be troubled, Jo. 14. 1. [bulation, Jo. 16. 33.
13 F	<i>Miss. expelled fr. Abeokuta, 1867. In Me, peace; in the world tri-</i>
14 S	<i>West at Red Riv., 1820. How beautiful are the feet of him that [publisheth peace, Is. 52. 7.</i>
15 S	19th aft. Trin. <i>D. Fenn d., 1878. There remaineth a rest, He. 4. 9. M. Ez. 14. Col. 3. 18, & 4. E. Ez. 18, or 24. 15. Lu. 12. 1-35.</i>
16 M	I will fear no evil, Ps. 23. 4. [peace, Ps. 37. 37.
17 T	<i>Noble d., 1865. Mark the perfect man: the end of that man is</i>
18 W	<i>St. Luke. Peace to him that is afar off...and I will heal him, Is.</i>
19 T	<i>Mrs. Crowther d., 1880. I will give you rest, Mat. 11. 28. [57. 19.</i>
20 F	<i>Mohammedan Conf. at C.M.S., 1875. Toiling in rowing, for the</i>
21 S	Peace, be still, Mk. 4. 39. [wind was contrary, Mk. 6. 48. [de-ird haven, Ps. 107. 30.
22 S	20th aft. Trin. <i>Ragland d., 1858. He bringeth them unto the M. Ez. 34. 2. Thes. 2. E. Ez. 37, or Dan. 1. Lu. 16.</i>
23 M	<i>Peck reached Whale R., 1877. To guide our feet into the way</i>
24 T	He is our peace, Eph. 2. 14. [of peace, Lu. 1. 79.
25 W	My peace I give unto you, Jo. 14. 27. [Christ, Ac. 10. 36.
26 T	<i>Townsend sailed for W. Africa, 1886. Preaching peace by Jesus</i>
27 F	<i>1st stone Childr. Home, 1851. Peace be within thy walls, Ps. 122. 7.</i>
28 S	<i>SS. Simon and Jude. Bp. Moule consec., 1880. Peace to thee, and peace to thine helpers, 1 Chr. 12. 18. [be peace, Is. 52. 17.</i>
29 S	21st aft. Trin. <i>1st Sikh ord., 1854. The work of righteousness shall M. Dan. 2. 1 Tim. 6. E. Dan. 4 or 5. Lu. 20. 1-27.</i>
30 M	Great peace have they which love Thy law, Ps. 119. 165,
31 T	Thou shalt see thy children's children, and peace upon Israel, [Ps. 128. 6.

A Course of Missionary Sermons.

THE following subjects for a course of sermons suggested by the Rev. Henry Parr, Vicar of Yoxford, and originally preached on Sunday Evenings, by various preachers, at his former church at Taunton, have been circulated among the members of the Suffolk Church Missionary Union:—

- I. The State of the World without the Gospel.
- II. Man's Spiritual Necessities provided for in the Gospel.
- III. Mankind humanised by the Influence of the Gospel.
- IV. The Duty of the Church with regard to the Spread of the Gospel.
- V. The Church, if flourishing, interested in the Cause of the Gospel.
- VI. The Encouragement to endeavour to Spread the Gospel.
- VII. The Opportunities now Afforded for Making Known the Gospel.
- VIII. The Blessings reacting on those who Promote the Spread of the Gospel.

A New Juvenile Association.

IN June last year a new Juvenile Association was inaugurated for Newport, Monmouthshire, and the first year's report has just been sent to us. At the first meeting the Revs. J. R. Wolfe and J. M. West spoke. In October the first quarterly meeting was held, when the Rev. J. T. Wrenford presided, and the Rev. J. Spear, an Indian chaplain, gave an address on the Hindus. At the February meeting three Christmas trees were provided, and the sale (purposely restricted to articles of small value) realised £12. At the April meeting the Rev. F. Bedwell presided, and the Revs. J. M. West and A. T. Hughes spoke.

The total amount raised in the first year is £83 9s. 8d., a truly noble example of what young people can do when they try. More than one hundred children's names are on the list of collectors by boxes and cards. We hope that, by the blessing of God, they will go on and prosper.

"TERM" inquires if the edicts against Christians and Christian preaching in Japan have been repealed. Never formally repealed, but withdrawn from the notice-boards and virtually obsolete. But foreigners can only travel without a passport within a radius of twenty miles from one of the seven treaty ports. Beyond that distance they require passports, which would not be granted them for avowed and open missionary work. They travel, however, for health and to learn the language, and have many opportunities of making known the Gospel. There is no restriction on the work of Native Christians.

"A YOUNG FRIEND" suggests that special missionary boxes for "Thank- Offerings" or "For Travelling Mercies" should have illuminated cards on them explaining their object; which cards she thinks many would be pleased to make for the purpose.

Received with thanks:—"D. B.," 10s., for the Society.

EPITOME OF MISSIONARY NEWS.

By the lamented death of Bishop Steere, Africa has lost one of its missionaries. Dr. Steere went out to the East Coast in 1863, in connection with the Universities' Mission to Central Africa, which was then being established at Zanzibar after the failure of its first attempt on the Zambesi. afterwards had a parish in England for three or four years, but in 1871 consecrated Bishop in succession to Dr. Tozer. Under his leadership Universities' Mission has become one of the most important agencies in Africa; and his own Bible translations and other literary work have been of great value to other Missions, including our own. It was only in May last the C.M.S. Committee had an interview with him, and expressed their gratitude for his kindnesses to the Society's missionaries sojourning at Zanzibar.

The Rev. John Perowne, who died on August 26th, at the age of eighty-eight, and who was the father of the Dean of Peterborough, of the Mass. Corpus, and of the Archdeacon of Norwich, was a C.M.S. missionary for seven years. He went to Burdwan, North India, in 1820, and laboured there until he returned home in ill-health. The name of Perowne is now a distinguished one in the Church of England, and especially in the University of Cambridge. Two of the sons are Vice-Presidents of the C.M.S. and the third an Honorary Life Governor.

Sir George Grey, formerly Secretary of State for the Home Department, who died on Sept. 9th, was an active member of the C.M.S. Committee for five years ago. He joined in 1827, and continued his attendance until his death. He was afterwards a Vice-President.

We deeply regret to announce the death of Mrs. Baring, better known to the readers of the GLEANER as Mrs. Elmslie. Margaret Duncan was married in 1872 to Dr. Elmslie, the founder of the C.M.S. Kashmir Medical Mission, who died in the same year. She remained in the Punjab, working with devotion for several years in connection with the C.M.S. Amritsar Mission. Last year she was married to the Rev. F. H. Baring, and went out with him to Batavia; and just a year afterwards she entered into rest, on July 28th.

The many friends who contributed to the Henry Wright Memorial will be glad to hear that the steamer is now being built. There has been much delay, owing to differences of opinion amongst the best authorities as to what kind of vessel would be most suitable. The tender of Messrs. C. & Co. the eminent shipbuilders of Blackwall, was ultimately accepted for £1,600, and within a few months the *Henry Wright* will, we trust, be at her post. The sum of £1,600 is still wanted to place her at Zanzibar, including the cost of transport thither; and we hope that many who may have waited to contribute till they saw exactly what would be done, will now join heartily and liberally in so appropriate a memorial to the beloved friend and brother who pleased God to take from us two years ago.

In February last, the Bishop of Calcutta admitted to Deacon's Office a long- tried and zealous C.M.S. catechist in the Krishnagar district, Kolaish Chunder Biswas. At the same time the Rev. Molam Biswas, Thakurpukur, received priest's orders. The Rev. K. C. Biswas has been appointed pastor of Bollobpur, where he had been catechist for several years.

During the same tour in Krishnagar, the Bishop of Calcutta confirmed Native Christians, and dedicated two small mission churches built by the late Rev. J. Vaughan.

Letters are to hand from Bishop Bompas, of Athabasca, dated Fort McMackenzie River, March 6th. It was a relief to hear of the Bishop's safe return. The latest previous news was that he had embarked at Fort Simpson, October 13th, to go down the Mackenzie to join Mrs. Bompas, at Fort Norman, on a raft consisting of a few logs lashed together. We now hear that he has for some days and nights "carried about like a cockle shell" among drifting ice. Archdeacon McDonald's health was in a weak state, and he was hoping to come over to England next year, bringing his valuable translations to be printed—a most important work, for it is scarcely possible that any one else can get the mastery of that little known tongue which has acquired during so many years of constant travel among the people.

Concerning the Gond Mission in Central India, the Rev. H. D. Williams notes progress in three respects, viz. (1) "in the interest taken by the people in our preaching," (2) "in their understanding us and our aims," (3) "in their understanding them." To assist the progress in the two latter respects, Williams travels from village to village *without tents*, in as quiet a way as possible; while the progress in interest is illustrated by a man—the first Gond with who could read—coming eighty miles to get a copy of the Scriptures.

The Rev. John and Mrs. Cain, of the Koi Mission, who have been in Australia for some months, visiting the friends of the latter, and doing to spread interest there in C.M.S. work, were to sail from Melbourne on their return to India, on August 15th. We rejoice to hear that they were accompanied by two more Australian ladies, Miss E. Digby and Miss Seymour, who have volunteered for the Telugu Mission, and whose expenses will be paid by Christian friends in Victoria.

In the June GLEANER there was a request from the Rev. A. J. P. Shepherd, Director of the Missionaries' Children's Home, for two pianos, and books and magazines. In his Annual Report just issued he says:—"Many laughed and doubted when a short public appeal for books and pianos was made in the Society's magazines for June. Now it is our turn to laugh at the doubt. We have received some forty most useful books and magazines, £4 in value for binding, and a capital piano from Mrs. Fisher. The piano was wanted to be sold, but the appeal changed its destination, and transferred it to Gratitude is the expectation of favours to come. We are still waiting for more books for our library, and also for the second piano."

* * * We are requested by the Editor of the forthcoming "Official Year- book of the Church of England" to invite communications to him respecting systematic plans which may have proved successful in bringing the children of Day and Sunday-schools into intelligent sympathy with the work of Foreign Missions. Address, Rev. F. Burnside, Hertingfordbury, Hertfordshire.

THE CHURCH MISSIONARY GLEANER.

NOVEMBER, 1882.

THE WORKING TOGETHER OF GOD THE HOLY SPIRIT AND THE CHURCH IN THE EXTENSION OF CHRIST'S KINGDOM.

BY THE REV. J. B. WHITING, M.A., *Vicar of St. Luke's, Ramsgate.*

VIII.



ACTS XV. "Apostles and elders" deliberate in Jerusalem on a critical matter which has arisen in Antioch. Peter, as an Apostle, having related his experience, the council suspend their judgment till "the multitude" have heard the reports of the missionaries, Paul and Barnabas, of what "God had done by them." After this instructive exercise they diligently search for scriptural light on the important subject, and realising the presence of the Comforter, the "Advocate" of God's will to the Church, they give their final decision (not without the concurrence of the "brethren") as that which "seemed good to the Holy Ghost and to us."

We carry on our enterprise with confidence, as we realise and rest upon this working together of the Holy Ghost and the Church; and seek that the Holy Spirit may continually direct and control the conclusions arrived at and the letters written.

How impressive is the responsibility which this casts on the writers of letters to and from the Mission field. Those who are successors of "the Apostles and elders and brethren" are thus bidden to depend on "the abiding Comforter." And how incessant should be the prayer of "the whole multitude" of the "brethren" that this sacred influence may be recognised in the council chambers of the "elders."

In a higher sense we observe the same principle at work in the preparation of the Scriptures themselves. Under the administrative action of the Holy Ghost, the circumstances occurred which prompted the writing of the Gospels and Acts and Epistles and Book of Revelation. Then the Spirit of Truth inspired the writers of the New Testament, bringing to their remembrance all things whatsoever the Lord Jesus had spoken, and unfolding unsuspected depths of meaning in the Old Testament. Thus the whole counsel of God was not only spoken to the early converts, but written down for the instruction of the Church to the end of time.

To this inspired and infallible volume the Holy Ghost hath added no more. It contains the unalterable principles on which our missionary work must be conducted in "all the world," and tells the whole truth of God.

With deepening interest we note the especial prominence given in Acts to the written Word of God. Eye-witnesses spake of the Word Incarnate, that Jesus of Nazareth was the Christ, but from the first Christian sermon onward the witness is only given as in perfect harmony with the written Word. The Scriptures, then, which have the Holy Ghost for their Author, not only came through the original writers, but were copied and translated, and carried and distributed wherever the first missionaries preached "Christ and Him crucified."

To the converts the truth came "not in Word only, but in power and the Holy Ghost." The Word was not effectual without the Spirit. The Spirit still works by the Word, and not without the Word. The appeal of the missionary is still to the Bible. And in regard to no part of the great missionary work of the Church is it more imperatively necessary that we should pray for the guiding presence of the Holy Spirit than in reference to the laborious work of translating the Bible into the various languages of the world, and of distributing it among all nations.

OUR MEDICAL MISSIONS.

(Continued from page 121.)



IN some other North Indian Stations there are small dispensaries: for instance at Jubbulpore, where the Rev. T. R. Hodgson writes, "A charitable dispensary is carried on by a Native Christian brother, to the great benefit of many sick and needy applicants for relief. In connection with it a weekly service is conducted by a little band of volunteers; and the Gospel is preached daily to from twenty to forty patients."

We have mentioned one of the two Native ordained medical men in India. The other is the Rev. Manuel H. Cooksley, one of the Tinnevely pastors. He writes, "My work divides itself into two branches, medical and pastoral," and of the former he says:

The work in the dispensary is commenced at 7.30 A.M., and continues till 10, and resumed at 4 and closed at 5.30 P.M. every day, with exception of Sundays; a portion of God's Word is read and prayer offered before we commence giving prescriptions. I talk to the patients about Christ's incarnation, &c., individually to Hindus and Mohammedans; Christians too are not neglected, memoriter lessons or Scriptural texts are often asked, with advices and counsels.

The number of in-door patients being 35, we have had prayers every day with them, with short addresses. It is very pleasing to see Hindus, many of them men and women, kneeling down with us in prayer; and to hear from their lips the loud "Amen."

The total number of patients treated in out-door till November, 1878, was 2,776. Since the dispensary was aided by the Local Fund Board, 1878, I have furnished the Board with monthly and annual returns. The boarding-school children, the Mission agents, and the people have for most part enjoyed good health. Vaccination is also involved in medical subordinates as a part of their duty. The number of children vaccinated during the year was 120.

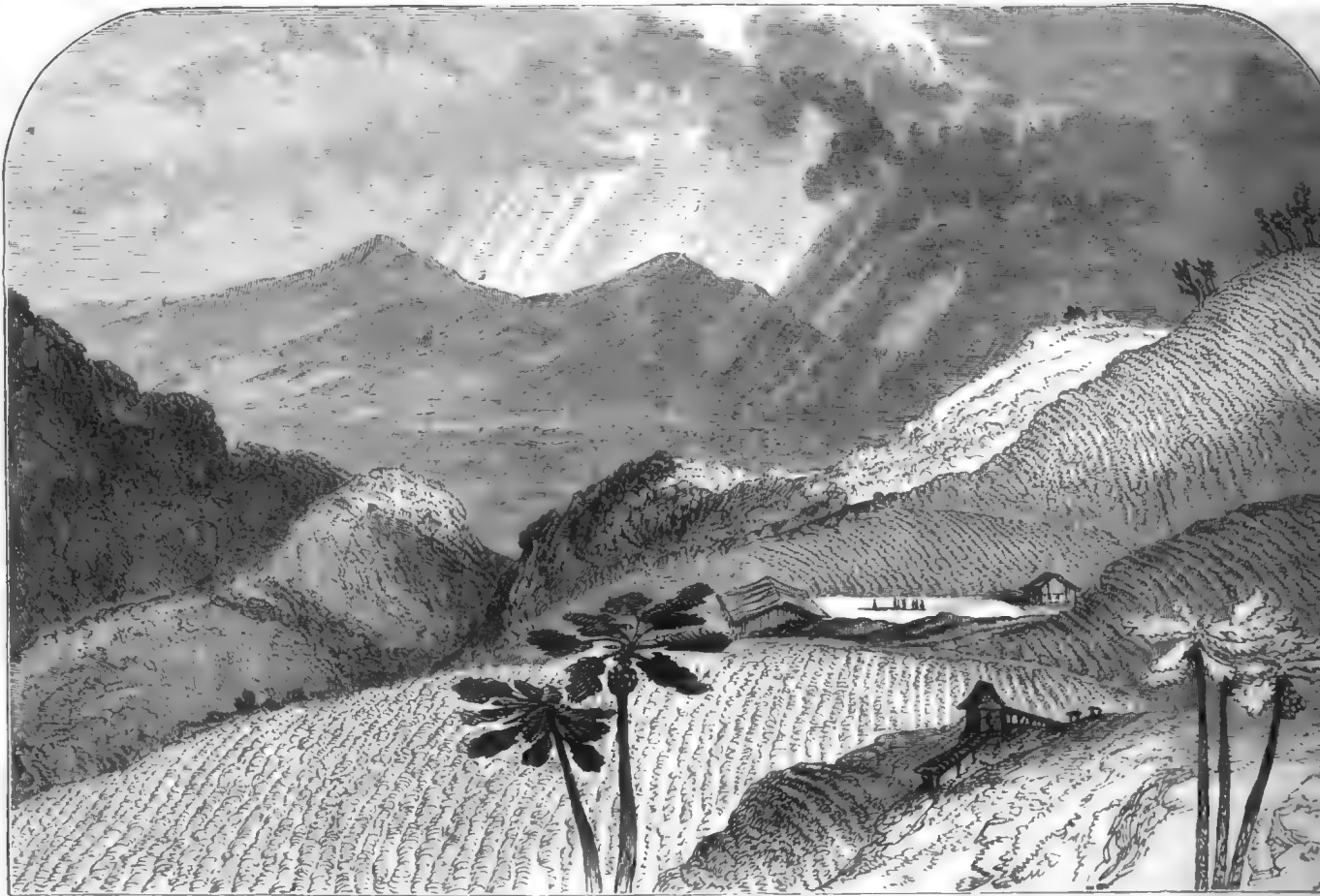
So much for India. In CHINA, Medical Missions have been very vigorously worked by some societies. The C.M.S. several years had only one of a regular kind, the Opium Hospital at Hang-Chow, where Dr. Galt laboured with much success. He has been succeeded during the past year by Dr. Duncan Main. One of our oldest ordained missionaries, Rev. W. H. Collins, late of Peking (now retired), is a surgeon, and it is noteworthy that the first-fruits of the Fuh-Chien Mission twenty years ago were gathered in by the instrumentality of a temporary dispensary opened by him in that city during a visit in 1860. The journeys from city to city, Dr. B. Van Someren Taylor, the Fuh-Kien medical missionary, during the last year or two, have been very interesting; and several converts have been the indirect fruit of his labours. A passage from his last report may be quoted:—

At the city of Ning-Taik, upon the advice of the Rev. Ting Sing, the Native pastor located there, the patients, instead of waiting in chapel, waited in the clergyman's own reception room, and there were handed tea and tobacco: in other words, were treated as guests; whilst waiting they were spoken to by the clergyman or the catechist.

Amongst my patients was the head military officer of the city. He had for the first time in his life heard the Truth, for he sat for some time listening to the clergyman telling him of Christ.

Bishop Burdon is anxious to set two medical missionaries to work in the Province of Quan-tung, in the south-western corner of China; and Mr. W. C. Jones's munificent gift of £72,000 will be available to provide the hospitals and for the training of Native medical missionary agents; but meanwhile, the English doctors are first wanted, and we are looking to the Government Physician to move some to offer for His service.

Lastly, as a field for Medical Missions, there is the Far West of British America, the country of the C.M.S. NORTH PACIFIC Mission. Both at Metlakahla and in Queen Charlotte's Island the Rev. W. H. Collison has done good service as an amateur in this branch of the work; and now a qualified medical



VIEW OF COFFEE PLANTATIONS LOOKING FROM HUNUSGIRIA, TOWARDS MATELE, CEYLON.

missionary has been appointed, Dr. John Horden, a son of the Bishop of Moosonee.

Such is a hasty summary of the Society's Medical Missions. They deserve our warmest sympathy and our constant prayers. We cannot doubt that they are especially pleasing in His eyes who is the Healer of both body and soul. May He give them much influence in softening hard hearts to receive His word, and so in fetching home to His fold the wounded and the wandering sheep!

THE TAMIL COOLY MISSION, CEYLON.



TWO important branches of the work in Ceylon are the Kandyan Itinerancy and the Tamil Cooly Mission. Both work in the hill-country in the centre of the island, covering nearly the same area. The former is directed at the Singhalese village population; the latter among the Tamil Coolies on the coffee estates, some 1,400 of whom are now on the roll of Native Christians, besides many who have returned to their native country, South India. The Tamil Cooly Mission has been mainly supported for upwards of a quarter of a century by a committee of coffee planters, who have raised more than £1,000 to maintain catechists, schools, &c., the Society furnishing the funds for the superintending English missionaries. There are two Native assistant missionaries, the Revs. Pakkyanathan Peter and Aralanāthen Gnānamutthu, and also fifty-three catechists and schoolmasters. The Rev. W. E. Rowlands writes encouragingly of the success which has attended the work, though it has

not been without trial. "Perhaps," he writes, "the greatest trial of all is to be continually met by one's own countrymen with the objection that what you are doing is worse than useless, that no results are seen, and that to make the Tamil labourer a Christian is only to make him 'twice as big a rogue as he was before.'" But he adds:—

"For the fifty-six adult baptisms, which is a larger number than that of any previous year, I feel specially thankful to God. In many instances the examination preparatory to baptism has been most cheering, as manifesting a simplicity of faith in Christ which could only have resulted from the work of the Holy Spirit in the heart; and I have more than once been constrained to say to European planters who have thrown doubt upon the power of the Tamil people to receive Christian truth at all, *only wish you could have been with me this morning to hear the answers of such and such a candidate for baptism; for had I been, I am sure you would no longer speak or think as you do.*"

The Bishop of Colombo visited the Tamil Cooly Mission last year, and confirmed 174 converts. In this work he spent three weeks riding and driving with Mr. Rowlands, and holding confirmations at fourteen different centres. "There was much to write the latter, 'that was gratifying in the earnest, devoted spirit in which the candidates entered into the service; and the Bishop expressed himself much pleased with what he saw. I trust and believe it was an occasion when real spiritual life was deepened in the hearts of very many.'"

THE number of Native Christian adherents in India, including catechumens connected with the C.M.S., increased by nearly 5,000 souls last year. The total is now close to one hundred thousand (99,543), having doubled in twenty years.

THE SULTAN OF ZANZIBAR.



THE Sultan of Zanzibar has been so frequently mentioned in the GLEANER in connection with the Society's East African Mission, that our readers will be glad to have a portrait of him before them.

The Sultan, or to give him his full title and name, Seyyid Bargash Bin Said (Seyyid is his title, signifying "Lord"; Bargash means "little," and is, so to speak, his proper name; while "Bin Said" means simply the son of Said), came to the throne in 1870. His territory is little more than a narrow strip extending some 600 miles along the coast, though he claims a kind of suzerainty over the tribes far into the interior. His most important possession is the Island of Zanzibar, on the west side of which is the town of the same name, looking towards the mainland (see pictures in GLEANER of June last). The Sultan is about fifty years of age, and is a thorough Mohammedan.

The Sultan has lately had interviews with two C.M.S. missionaries. One was the Rev. W. S. Price, who went on a temporary mission to East Africa in December last. While he was at Frere Town certain charges were made against the missionaries by the Wali, or Governor of Mombasa, and it was to refute these that the interview was asked for and given. Mr. Price writes:—

Colonel Miles (H.M. Consul) and I went to the palace on Tuesday, the 6th of June. For an hour and a half I had to do most of the talking. We had an Arab interpreter, but when his Highness discovered I could speak to him direct in Hindustani, we conversed more freely together in that language. The Sultan at first took up the cudgels in defence of the Wali; but truth is mighty and must prevail. It came out that the Wali for months past, whilst professing to be on the best of terms with us, had been privately sending to his Highness the most extraordinary reports of our proceedings: we were systematically enticing slaves from their masters, and hiding them away—we had established a large colony in the interior, as a refuge for runaway slaves; in some way or other we were in league with the outlawed rebel chief, Mbaruk, &c., &c. Happily I was able to give an emphatic denial to all these absurd charges, and to place matters in a very different light from what they had been represented to his Highness, so that at last he threw up the case, and expressed himself satisfied that I was in the right, and the Wali in the wrong. He afterwards informed the Consul that by his order the Wali would come to the consulate to make an apology to me, and "do me honour."

A fortnight or so after this, on the eve of his departure for England, Mr. Price had a farewell interview with the Sultan. He writes:—

His Highness received me with his old cordiality, again assured me that his mind was fully satisfied as regards the Wali affair, and offered to give me a letter to the Committee to that effect. He promised to take care that the Wali should not give us any further trouble; and on parting at the palace door he took my hand in both his, and giving me a hearty shake, said, "Good-bye, I wish you a pleasant passage, and come back soon."

The other interview was later in the same month with the Rev. James Hannington, who went out in May last as the leader of the Nyanza reinforcements, and stayed some days in Zanzibar

before proceeding into the interior. Mr. Hannington's account of his reception by the Sultan is very interesting:—

The palace is well situated on the Grand Square looking out on the roadstead, with a tall lighthouse, with a fine electric light, close to its side. Here in the square a guard of honour was drawn up, which saluted as we came up to it, and then again as the Sultan came down the front steps to receive us. He shook hands with the Consul and then with Captain Horne of the L.M.S., who was likewise being introduced, and then with me, after which he beckoned us to follow him. We mounted some very steep stairs, and were then led by the Sultan into an antechamber, and bade be seated on some grand yellow arm-chairs; then attendants brought some coffee, the best I ever tasted, in gold cups, and immediately after some syrup in tumblers; the attendants then retired, and conversation, a brisk one, began through an interpreter. He asked me how long the journey would take, how fast we travelled, and about the shape of the lake. I, on the other hand, expressed my respect for his Highness, and said I had come to pay homage, and to ask for letters of safe conduct, and an introduction to King Mtesa; that our object was not to interfere with, but to further the

interests of the Sultan. I also expressed my pleasure at the electric light, and at the honour done me by granting an interview. The interview lasted about half an hour, and was by no means dull, nor do I think unimportant to our Mission, for the news soon spread that the Bwana Kubwa (great master), as I am called, had paid a visit to the Sultan.

The letter which the Sultan sent to the Society by Mr. Price was as follows:—

From Barghas Bin Saeed to the Committee, Church Missionary Society.

ZANZIBAR, 6 Shaaban, 1299.
(23 June, 1882.)

As our friend Mr. Salter Price is proceeding to England, we take the opportunity to write and offer you our salutations, to inquire respecting your welfare, and to assure you of our increasing friendship and regard for you. Nothing has occurred in these parts worthy of mention except what is good and pleasing, and should you require aught of us, the sign is with you, and salaam.

[The expression, "The sign is with you," means, "I am at your service, you have only to let me know your wishes." "Salaam," of course, is the salutation of peace.]



THE SULTAN OF ZANZIBAR.

A SPECIAL FUND FOR EGYPT.

HOW are we to show our gratitude to the Almighty Ruler of nations for the recent events in Egypt? England undertook to restore peace and good government to the Egyptian people, while securing her own highway to India. It was an undertaking which may seem easy now it is done, but which might well have proved most arduous and difficult, and have cost thousands of precious lives. We have all joined in thanksgiving to God for the success of our arms. What shall we now render unto Him for all His benefits?

Give Egypt the Gospel—that is surely the only true and sufficient answer. The Committee, therefore, invite *Special Thank-offerings for a Mission in Egypt*; and they have determined to include in the appeal *Palestine and Persia*, both which Missions are calling for increased grants and more men. In all three countries the work is of the same kind; and in all three it is peculiarly hard. Mohammedan rule tolerates no conversions from Islam. But Christ's word is, Preach the Gospel to every creature; and that must include every Mussulman.

GLEANINGS FROM BISHOP SARGENT'S JOURNAL IN TINNEVELLY.

(Continued.)



AUGUST 11th, Thursday.—I got a letter this morning from a clergyman in Ceylon that requires notice, from the uncommon character of its contents. We read frequently in English papers of sums sent to the Chancellor of the Exchequer as "conscience money." In this case the sum was but a small one, and the clergyman was not authorised to state any name or circumstances, but three parts of the money were to go to one of our schools, and one part to another. The youth had been formerly in Palamcottah, and he now made restitution in the way I have described.

18th August, Nallūr.—The greater part of the day was occupied in the business of the Church Council. One pleasing part of the proceedings was that four agents volunteered to go as Evangelists to the north of the Godavery, and take up work among the Kois. In the evening, as I sat in the verandah, a party of men from Alankulam, one of our largest congregations close by, came to represent the sad misunderstanding which existed between the leading parties in the place, and asked me to examine the matter and decide. I had received several petitions previously to coming here, so I understood more or less how matters were. They did not seem to comprehend my remark that there was most likely fault on both sides, and that the better course would be not to stir up more strife by inquiring further into the case. I added that the party who would forgive would be the real conquerors. After a deal of talk one of them said, "Well, you come to our church to-morrow and have prayers, and then send us away in peace." I promised to do so, adding again that the party that forgives will be the real conquerors.

In the meanwhile another man came up, an old man, with a bundle under his arm, and on my dismissing the previous speakers he said, "I suppose you don't remember me, sir?" I said, "No, who are you?" "Thirty years ago a servant came to Pavūr and engaged me with my pair of bullocks to take you on to this place, Nallūr, and it was on this very spot you alighted, paid me my fare, and sent me away, and I was pleased. When I was driving the bandy from Pavūr, you spoke to me about the Veda and about Jesus; but I was a very bigoted man, and though I tried to forget what you said, it nevertheless rankled in my mind for years after, but I could come to no decision. About two years ago I lost two of my children, and in my distress I sought in vain for any consolation in my own worship. I then thought of what you had said, and of the happiness of knowing the Saviour, so I determined to become a Christian. Some months ago I was baptized, and now hearing that, having been so very ill, you have come back in recovered health, I determined to come and see you. My family has always been devoted to the worship of our idol goddess. Here are the offerings of three generations" (opening the bundle he took out three cloths). "This was my grandfather's, this my father's, and this my offering to the Swami [idol]. To dye this with the figures of the goddess on it, I paid 14 rupees. The other cloths cannot have cost less; but they are now to me nothing. Do with them as you like"; and so saying he cast them at my feet. I was, I confess, somewhat uncertain how to accept all this statement of the 30 years ago; so I looked at the catechist and said, "Is this all credible?" "Yes," he replied, "the man told me years ago of this conversation with you?" I looked at the man and said, "Well now what do you want—what can I do for you?" The old man seemed hurt at my suspicious question. "What do I want? I want nothing from you. I am going home at once as night is setting in. Only I thought that in coming to you, you would hear what I had to say, pray with me, and send me away with your blessing." Evidently then this was a genuine case, and I had done the old man wrong in suspecting his motives. I thought that probably he had got aid from us in the famine, and might now be expecting by this means to get further aid; but on inquiry I found he was too well off to claim aid in the late famine, and really expected nothing of worldly good from me. I thought of the words, "Cast thy bread upon the waters, for thou shalt find it after many days" (Eccles. xi. 1), and also the 6th verse, "In the morning sow thy seed," &c. His name is now Gnanamuttu (pearl of wisdom). May he be indeed the finder of the "Pearl of great price."

19th August, Friday.—Having concluded business in the Nallūr Church Council, I started at 4 P.M. and went to Alankulam. The church was soon filled, but I missed the headman of one of the parties, and on asking for him was told that there was no doubt of his coming, and I became afraid that the object of my visit would miscarry. However, just before beginning the service, he came in by the side door and sat down in the distance. I at once invited him to the front, and after a short service of prayer took for my text the parable of the servant who had so much forgiven him by his Lord, but was so cruel towards his fellow-servant. At the close of my discourse I alluded to the strife which had been carrying on among them, and urged mutual forbearance and peace, and now I said, the party that forgives wins the day. The headman referred to said, "The

other party will not keep the peace." I said, "Let each one speak for himself. Are you for peace?" With some appearance of hesitation he replied, "Very well, I am for peace." The others then readily followed, and I concluded with prayer. As I got into my bandy, surrounded by the crowd of people, I took out a rupee, gave it to the Native pastor, and said, "Buy so much betel and nut, and let all partake of this token of good will and peace as Christians." Next day I got a letter to say that the parties were indeed reconciled, and it was hoped that for the future peace would be maintained. I was thankful for this, for Alankulam is so important a place—the church, a large and substantial building, and the congregation containing more than 300 souls, with more than 1,500 heathen mixed up with them in the village—that if only the Christians would act unitedly and kindly, as Christians, the result would be to advance this place to one of first importance among the Christian communities in this district. But with strife and divisions no progress can be expected. Several days after I again heard that all was peace.

12th September, Monday.—Held a Confirmation for candidates in Palamcottah and its immediate neighbourhood; there were 141 presented, of whom 84 were males and 57 females. Many of these were young people from our Normal and Boarding Schools in Palamcottah. Nothing could be more pleasing than the orderly and devout manner in which the candidates presented themselves. May this season of renewing their baptismal covenant prove an occasion of real spiritual blessing to them.

13th September.—Arrived at Pannikulam at 10 A.M. and at 12 met in Church Council. There were 3 pastors and 13 laymen present.

14th, Wednesday.—Completed the business of the Church Council, and settled a variety of questions brought forward for my advice, and at 4 P.M. started for Kallattikinaru. On my way I had engaged to stop, and have short service with the Christian congregation of Travanpatti. As I travelled I had Bishop Caldwell's "History of Tinnevely" in hand, and was reading the account of what transpired in this part of the province when the country was taken under the Government of the Honourable East India Company. I repeatedly asked myself, "Here are the same names of places, but can this be the same country, the same people?" We have in this district alone some 450 people of the turbulent classes who in those times knew of nothing but violence and crime. Cultivation was maintained with difficulty, for it was hard to say whose hand would prevail at the time of harvest. How changed is everything now! Hardly a spot left in jungle—all has been brought under the plough. I went for some distance along the road that must have been the line of march for our troops when they went from Kytar to Panjalankurichy. I see one great change that has lately affected the condition of the province, as in my bandy I cross over the railway, and under the telegraph wires. What is still more surprising is the fact that while I am writing this part of my journal, a person of importance, whose residence was at that turbulent time, next to Panjalankurichy, the focus of rebellion, is now seeking admission into the Christian Church, and has applied to me for baptism. It may be that when pressure is brought to bear on him by the persuasions and threats of relations, he may be unable to stand to his profession, but as yet he seems all truthfulness and earnestness, and I see no reason at all why I should doubt his sincerity. I have known him for about eight years.

18th September, Sunday.—Went this morning to the town of Tinnevely to hold a Confirmation service at 9 o'clock. Many of the candidates had come from places three to eight miles distant. But every one was in high place, preserving very nice order. There were 104 males and 63 females. The church stands on one side of a public street, and the heathen flocked into the verandahs, but preserved the utmost decorum, while they witnessed this Christian ceremony. The building used as a church here is not what it ought to be, but we hope soon to have a more becoming place of worship.

2nd October, Sunday, Pannaiivilei.—Arrived here last night, and attended the early morning prayers. Long before noon the place was filled with the candidates for Confirmation, who came in from three pastorates. By 12 o'clock the church was filled to overflowing, as many besides the candidates, who numbered 159 (81 men and 78 women), were present. The Lyric sung at the opening soon arrested the attention of all to the interesting service before us. It is addressed to the Holy Spirit.

"Come, Lord, and change this sinful heart,
And love divine impart."

This is the refrain after each verse, the 4th and 6th of which run thus:—

"The mind for heaven is lost,
And blighted chaff am I.
A sinner poor before Thee stands,
Come, Lord, and change, &c.

"Thou didst come to dispel darkness,
To impart light to the mind
And to melt the stubborn will,
Come, Lord, and change," &c.

It will take long before our English-metre hymns and tunes can move the natives as do these sacred Lyrics.

10th, Monday, Asirvadhapuram.—This is a place associated with the missionary efforts of the Rev. G. Pettitt, who may well be classed with Rhenius as the founder of our C.M.S. Mission in Tinnevely. The present pastor, the Rev. Perianayagam Arumanayagam, was then a lay teacher, but one who by his Christian integrity and piety gained the confidence of the missionary, and was ordained in 1859. Since then to the present day he has maintained the same Christian character, and proved himself a most efficient man as the pastor of one of the largest circles in the Megnana-puram District. He has 1,327 Christians under his care. His kind, humble, and loving deportment gives him great influence in managing the several parties with whom he comes in contact. The candidates for Confirmation were 181. As I catechised some of them, I observed an old woman who seemed more deeply and intelligently interested in all I said than any of the others, and upon inquiry afterwards, the pastor said, "She is a very good old woman, she came over during the famine and has gone on steadily, striving piously to act as a Christian should." When I was examining her for Confirmation some time ago, she said, "Sir, there is one matter that troubles me much. As a heathen I learnt many songs sung at devil worship, and now when I am busy with my hands and ought to be thinking of better things, part of these songs will rise up unintentionally to my lips, and I feel ashamed of myself. What am I to do?" I think we could hardly expect a higher proof of the change which the Gospel has effected in this good old woman than the tenderness of conscience which she thus evinced.

28th November, Monday, Suvieshapuram.—At seven in the morning I had the boarding school boys up for a short examination, and then the girls of the day school. This school is called "the Florence Monro School," as it is partly supported by a lady friend in England.

I have often been struck with the improvement manifest in the features of our Native children after they have begun to learn in our schools, and especially in our boarding schools. Children of very ordinary and even forbidding looks are turned into pleasing and attractive beings. I think that this contrast is owing, among other things, to the contrast of the beings which the heathen and the Christian children are respectively taught to worship. On the one hand, the heathen child is accustomed to the sight of a hideous-looking idol, most frequently a *child-devouring demon*! This is the object of its worship, and the worship itself is essentially *awful and disgusting*. How can any human being rise above the object of its adoration? How can heathen children made familiar with such cruel objects ever wear a gentle, smiling, and attractive face? On the other hand, Christian children, abstracted from all such associations, taught to know and love a kind and loving Saviour, trained to feelings of gentleness and pious love, cannot but show something of its influence in their deportment, and in their very faces the expression becomes sometimes angel-like, if not angelic.

I have tried to fancy myself standing by and observing a family of heathen at their demon worship. I see a little girl looking wildly at the demon idol and at the coloured pictures drawn on the wall before her. She addresses the mother and says, "What is that figure, and what mean ye by this service?" The mother replies, "See you not the goddess delighting in blood? The figure in her hands represents an infant whom she is devouring—we are careful for our child, and we desire to propitiate the goddess that she may spare our dear one. Here, bow down and worship. May the life of this sheep or of this cock be accepted for your life, and so may the anger of the demon be appeased." And now if we might look in at a Christian family on Christmas Day, and hear the dear little girl in the family group ask and say, "Mother, we went to church and now we are having a feast. What mean ye by this service?" I think I hear the mother reply, "Anbai (charity), you are old enough now to know that this is the day that the Saviour of the world was born at Bethlehem—this is the day that the angels sang that beautiful hymn which mistress was teaching you last week to sing; let me hear you repeat it, 'Glory to God in the highest, and on earth peace, good will toward men.' Yes, that is the hymn, and we should all rejoice, for the birth of Jesus is 'glad tidings of great joy' to us and to all people. Jesus loves us and loves little children, and I wish you may learn to love Him." Surely children of any sense and feeling at all must feel an influence within, arising from such training, as shall tell in some measure upon their character and the expression of their countenance.

(To be continued.)

Plants for Sale.

SIR,—Acting upon a suggestion made in a former number of your CHURCH MISSIONARY GLEANER, I have raised the following hardy plants for the benefit of the C.M.S.:

5 dozen Canterbury Bells
5 " Foxgloves
1½ " Chrysanthemums
6 " Choice Yellow Pansies

at 3d. each.

They are now ready for removal. Early orders are requested.
Post Office, Biggleswade, Beds.

M. G.

THE LATE MISS CAROLINE LEAKEY.



ONE of the most really interesting and edifying books we have seen for some time is the Memoir of Miss Caroline W. Leakey, lately written by her sister, Miss Emily P. Leakey, and published under the title of *Clear Shining Light* (J. F. Shaw & Co.); and we desire to recommend it very warmly to the readers of the GLEANER.

Caroline Leakey lived for many years the life of a suffering invalid; but her time and thought and means, and such strength as she had, were devoted with singular whole-heartedness to the service of God. She contributed both in poetry and in prose to the Religious Tract Society's magazines, &c.; her little annual tracts, published by Shaw, were largely circulated, and much valued (one of them is the well-known "God's Tenth"). She was mainly instrumental in establishing and carrying on a Home for Penitents at Exeter; and she and her sister did much patient work in connection with the juvenile branch of the Exeter Church Missionary Association. We extract one passage from the Memoir, wherein is illustrated the true spirit in which missionary meetings should be planned and carried out. "It relates," says her sister, "to the largest missionary meeting that was ever held in Exeter in connection with any society, and it was all an answer to prayer":—

It was in the year 1875 my sister determined that I should not relinquish a juvenile association for the C.M.S. that I had carried on for nineteen years. She said, "We will pray to have a better annual meeting than we have had for years." We prayed earnestly and constantly. Owen Hay, Esq., R.A., consented to come. I remember going to the Rev. W. G. Mallett, in the vestry of Trinity Church, about it. I said, "Mr. Hay is coming: don't you think I might venture to take the large Victoria Hall?" "I don't think so," he said; "but if you have faith, do it by all means."

"Faith," I said to myself, "is it a matter of faith? if so, I'll go home and pray." The result was, faith said, "Take the large hall." It was taken. I remember our dear veteran C.M.S.-loving clergyman shaking his head at me. I trembled beforehand exceedingly, as I always do at all my meetings. Those held quarterly in our own drawing-room cause me much nervous tremulation even now, although I have conducted ninety-nine, as well as twenty-five annual meetings.

The night before came. Sleep almost forsook our pillows, and we continued praying for the Lord's blessing. I hardly dare relate what I am going to: but why should I be ashamed to tell the Lord's goodness? I was not asleep, it was no dream; in the early morn quietly and sweetly I heard the words, "Fear not, for I am with thee: go in this thy might," and, as Job has it, "He would put strength in me." Oh, how quiet and trustful were we both after that!

The hour came. I went to the hall. It began to rain, and a quarter of an hour before the afternoon meeting not a soul had arrived; but before three P.M. the small hall was so crammed (I took the large one for the evening only) that no more could be admitted, and people kept on saying, "Why didn't you take the large one?" In the evening the whole place was filled, first with the Sunday-schools, and then hundreds of grown people, till there was no more standing room even. A young man came up to me in the middle of the meeting, and said, "I am so stirred, my heart is burning to speak, do let me." I said, "Go and ask Mr. Hay," but he did not like to do that. This young man is now an ordained clergyman of the C.M.S., working at Peshawar, North India. Usually we get about £5 at our juvenile annual meetings, at this we collected £32.

Was not this a "be it unto thee"?

For the corresponding meeting the following year, 1876, Caroline Leakey wrote two hymns, one of which was the following:—

The love of Christ! how sweet the We find it ever new; [theme, Unlike the fancies of a dream, We find it also true.	The love of Christ! oh, who may tell Its glorious breadth and length? Not even they who test it well Know half its height and strength.
The love of Christ! 'tis still the same As when by Angels sung, The echoes of the Saviour's Name Through all creation rung.	The love of Christ! constrained by it, Oh! send the Gospel forth, Bid all who now in darkness sit Flee from the coming wrath.
The love of Christ! oh, make it known, Proclaim it far and wide, From east to west, from zone to zone, Tell how the Saviour died.	

OUR MISSION AT AMRITSAR.

AMRITSAR, or Umritsar, is the most populous city in the Punjab, with a population last year of 150,000 souls. While Lahore is the seat of government, Amritsar is the commercial capital, and also the religious centre of the Sikh religion. It derives its name from the sacred pool (*amrita saras*, fountain of immortality) that surrounds its magnificent temple, built of marble, with gilded cupolas.*

Amritsar was occupied as a C.M.S. station in 1851, by the Rev. R. Clark and the Rev. T. H. Fitzpatrick. Mr. Clark, who was our first missionary in the Punjab, is still labouring there as Secretary for the whole Mission. During last year the Rev. W. Keene was the missionary in charge at Amritsar. He has since come home on furlough, and has been succeeded by the Rev. T. R. Wade. The Rev. A. T. Fisher is Principal of the High School, and also superintends the other boys' schools in the city. Mr. H. F. Beutel and Mrs. Reuther have superintended the Boys' and Girls' Orphanages; but the latter having been transferred to Kangra, is now succeeded by the Rev. Bhola Nath Ghose and

Mrs. Ghose, who have been transferred to the city from the village of Narowal. Miss Henderson is Lady Superintendent of the Alexandra Christian Girls' Boarding School. She is an agent of the Church of England Zenana Missionary Society, which is strongly represented at Amritsar. Another of its ladies has charge of the Lady Lawrence Girls' Schools connected with the C.M.S.; and the rest so combine their operations with those of the C.M.S. missionaries, as to make them very important members of the united "Amritsar Church

* Descriptions of Amritsar and its temple, with other pictures, appeared in the *GLENER* of May, 1875, and May, 1878.



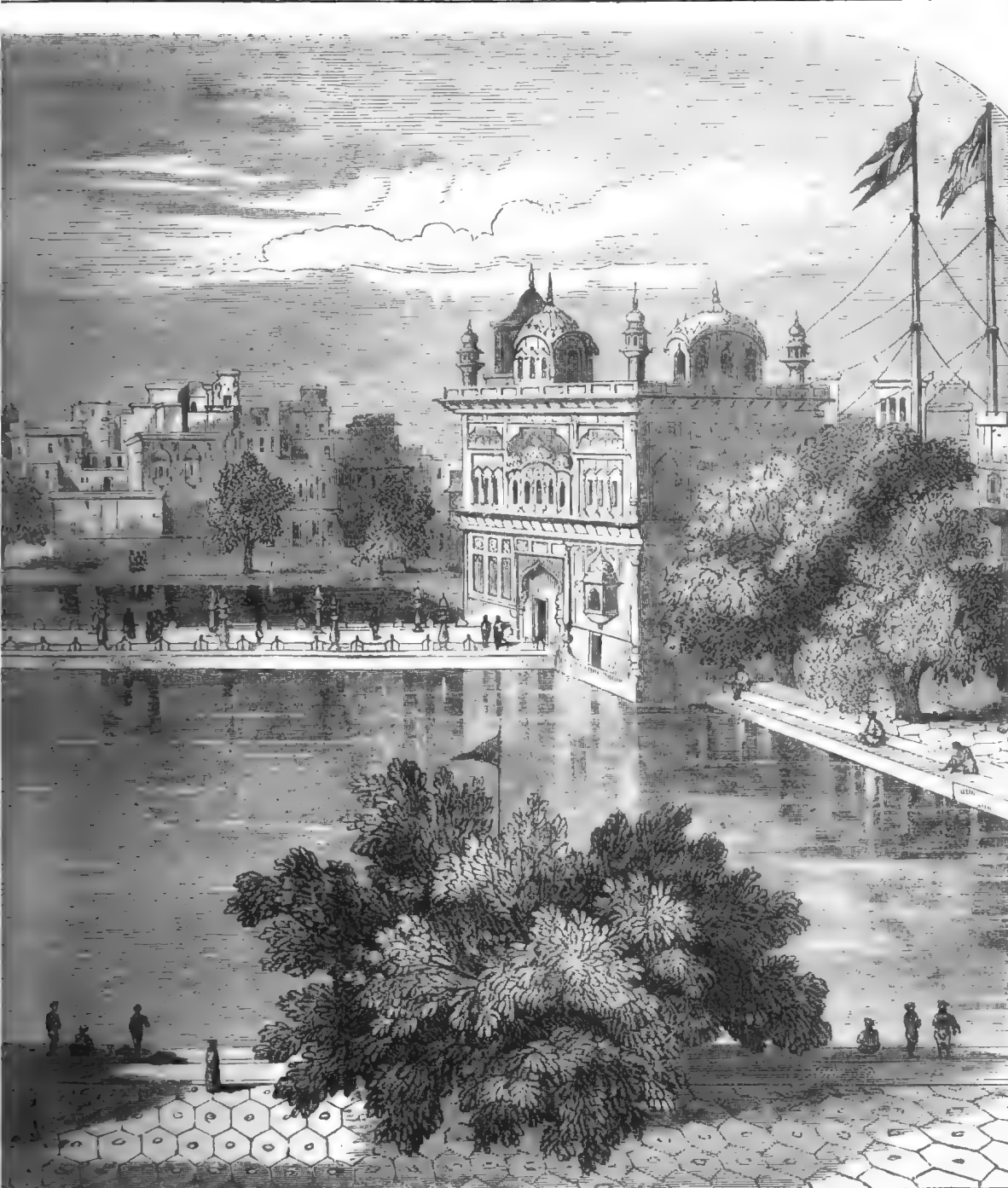
THE GOLDEN TEMPLE

Mission." There are four Native clergymen: the Rev. Imad-ud-din, preacher to the Native congregation (with a catechist for the pastoral work), and also lecturer and writer on theological subjects; the Rev. Daud Singh, pastor of Clarkabad; the Rev. Mian Sadiq Masih, itinerating evangelist; and the Rev. Bhola Nath Ghose, hitherto pastor and schoolmaster at Narowal, but now transferred to the Girls' Orphanage at Amritsar, as above mentioned.

The Committee have lately added two other missionaries to the Amritsar staff, viz., the Rev. E. Guilford and Dr. Henry Martyn Clark. The latter, an Afghan by

birth, and the Rev. E. Clark, having been taken very high up in the Society and a Scottish lady, to missionary work, give them special interest.

There are several congregations in Narowal, Bathinda, Fathgarkh, and other places. The number are not



IMMORTALITY, AMRITSAR.

The principal event of last year at Amritsar was a sad one. It pleased God to lay upon the city a terrible visitation of cholera and fever. Out of the population of 150,000 no less than 10,444 died, and many thousands besides suffered severely. On one day, Oct. 3rd, 268 persons died, the ordinary death rate per day being twenty-five. But in His infinite mercy God spared the Christians. Not a single adult Christian died; only five young children. But the effect on the Mission was for the time disastrous. As one of the Zenana ladies wrote, "The black cloud of sickness and death settled on the city, closing schools and houses, and putting an end to all work but that of ministering to the sick." That work, however, was done, as only heroic Christian women could do it. Miss S. S. Hewlett, the devoted medical missionary of the Zenana Society, came back from the hills in the midst of the pestilence, and though ill herself, fearlessly went in and out among the people to relieve their sufferings and point them to the great Healer. Advantage was taken of the visit of the Bishop of Calcutta in November to hold a special service in the mission church for confession and supplication to God on

the Rev. R. and Mrs. Edinburgh, and having here, offered himself to try. He has married a sister herself with him at home will not fail to pray to God. ed with the Christian out-stations, including ndiala, Taran Taran, Majitha. But in this of the orphanages (28

boys and 51 girls), as well as the 47 Christian girls in the Alexandra School. The adults are a smaller proportion than in many Missions, being only 308; and of these, 141 are women. There are 61 Christian men at Amritsar, 22 at Batāla, 65 at Clarkabad, and 14 at the other villages; which shows that the work is even yet only in its infancy. But Mr. Keene well observes: "Thank God, if we cannot point to numbers, we can to men who, for fine intellectual powers, Christian zeal, Christian graces, good sound practical ability, and manly independence, are an ornament and strength to the Church of this province."

behalf of the city, at which both he and the Bishop of Lahore addressed a large and attentive congregation, the former taking as a text the words, "See that ye refuse not Him that speaketh." A meeting of the leading Native (non-Christian) gentlemen of the city was also convened, that the Bishops might express their sympathy with them. "I trust," wrote the Metropolitan, "that our meeting may have contributed something towards strengthening the bonds of union between Native and European." It can scarcely be that this heavy visitation was without a gracious purpose for the softening of some hearts to receive the divine message.

One of the Zenana ladies wrote, "Being called one day into the house of a Native doctor, he told me that when he was so ill, and hundreds were dying around him, he began to think that this world was indeed *kuchh nahin* (nothing at all), and would I come and teach him and his family about the other world and how to get there?" Babu Elias, the oldest catechist in the Mission, who was baptized in 1854, and has been preaching Christ ever since, wrote: "People were so anxious to find out the source and cause of this trouble that I was often and often invited to their homes to talk on the subject, which gave me many an opportunity of gently leading them to Jesus."

Through the instrumentality of this old evangelist one of the most interesting converts of the year was won to Christ. This was Kharak Singh, municipal engineer of the city. For six years Babu Elias was seeking his soul; and he was baptized by Mr. Keene on February 10th of this year. Of two female converts also Mr. Keene gives an account which cannot be read without a sense of the "mysterious way" God moves in, "His wonders to perform":—

Of six women baptized, five are connected with the medical branch of the Zenana Mission established in this city. Two of these call for special remark, because the foundation of their knowledge of Christianity was laid some thirty years ago by an honoured lady, Mrs. Fitzpatrick, the wife of one of the founders of this Mission.

In those early days, "the day of small things," Mrs. F. made an attempt to teach the women of this city. Adjoining the room she took in the city, in the next house, lived two Kashmiri girls, the daughters of a pashmina merchant. These girls said, "We cannot visit you unless you make a hole in the wall—then we will come and see you." This was done, and these two girls came under Mrs. F.'s instruction and her high Christian influence.

Mrs. F. eventually left for Multán with her husband, and the instruction given does not appear to have been followed up by any other lady. The girls did not, however, pass entirely out of sight, nor were they entirely unheard of. The wife of a Native Christian of this Mission was attacked by a terrible bodily affection. And who were the nurses of this afflicted woman? Why, these two Moslem women, who under very trying surroundings, for the disease was a loathsome one, with assiduity and love exhibited the spirit of another Master than him to whom they were tied by their hereditary profession. A noble Christian lady of the American Presbyterian Mission was in the habit, during her journeys up and down the railway, to take up her position in the third-class carriages allotted to Native women, for the purpose of instructing her fellow-travellers. On one of these occasions, while engaged in her work of love, a woman at the other end of the carriage opened her mouth and gave utterance to her knowledge of the Gospel. When asked where she had learned this, she answered, from Mrs. Fitzpatrick. These are the only two episodes which to our knowledge occurred between those early days and what took place at the end of the last year.

Then one of them fell ill, and the lady in charge of the medical hospital was in the providence of God led to pay her a visit. She became an inmate of the hospital, and again came under Christian instruction there. They both came several times to me for examination, previous to their baptism, which holy rite was administered to them by me on December 28th last. Is not this narrative another striking instance of those words so often fulfilled, "Cast thy bread upon the waters: for thou shalt find it after many days"?

All the schools and institutions suffered by the epidemic. The *High School*, which had done extremely well in the Government examinations, was closed for a time, and on re-opening, its numbers were greatly reduced. In August there were 703 names on the books of this and the other boys' schools; at the close of the year there were 558. If the *Girls' Orphanage*, not a single girl escaped the fever; yet every one, by God's mercy, recovered. This institution has been admirably conducted by Mrs. Reuther. In March last year the Bishop of Lahore confirmed eleven girls. During his stay at Amritsar he visited the orphanage and wrote in the Log Book: "The work is honest and thorough, pursued vigorously and with true aims, and pains will not be spared to raise up a valuable class of Christian mothers, whose lives will be bright and speechful examples to their Indian sisters, exercising an attractive influence Christ-wards."

The *Boys' Orphanage* has been removed to the Christian village of *Clarkabad*, which will enable its excellent superintendent, Mr. H. F. Beutel, to wield influence over the people for good. The Native pastor there, the venerable Rev. J. Singh, asked for some help of the kind, both he and his being now in poor health.

Of the *Alexandra Christian Girls' Boarding School* Bishop of Calcutta wrote:—

It gave me great pleasure to be able to visit this grand school, of which I had already heard so much, and I soon came to the conclusion that grand as are the buildings, they are only in keeping with the superior character of the work carried on within them. It may be as I am told, the day of small things in the Punjab so far as results in the way of conversions from heathenism and Mohammedanism are concerned, but the stream flowing out from such a school as this in time, have an influence, which will make the wilderness a very garden of the Lord. I was much struck with the brightness and happiness which seemed to reign over all.

Thus are our brethren and sisters labouring to bring the dwellers in "the Fountain of Immortality" to Him whom the Psalmist addresses in these words, "*With Thee is the Fountain of Life.*" God prosper them and their work!

ANOTHER CONVERT FROM THE TELUGU CASTE GIRLS' SCHOOL.

MASULIPATAM, June 26th, 1891.



DEAR MR. EDITOR,—As an account has lately been sent me of the conversion of Seshamma, the first-fruit gathered from the visible Church of Christ from our Caste Girls' School, it will, I think, interest our friends to know that another girl, named Paidamma, also a widow of the Sudra caste, followed in her steps. She was educated in one of our schools, and left about five years ago, while still quite a child. Since then she seems to have been lost sight of, and has had no instruction whatever. However, what she learned of the love of Jesus when at school was deeply impressed upon her heart, and, though lost to external Christian influences, the Holy Spirit has been her Teacher, watering the seed and from that time to this she has refused to worship idols, and has put her trust in Jesus as her Saviour.

One Sunday, about a month ago, she went to Anantam Garu's house, where Seshamma was staying, and stated her earnest desire to be a Christian. Anantam Garu, not knowing anything about her, advised her to go home again, and take the opportunity of learning more about Christianity before taking the decisive step of joining the Christians, which would involve the breaking of caste, and separation from her relatives; but with great difficulty that he could persuade her to leave the house.

Soon after she had gone, her mother and sister came to look for her, but would not at first believe that she was not there still. When asked they should suppose she would remain there, they said, "Oh, she is a talking to us about Jesus Christ, and telling us it is wrong to worship idols." This independent testimony to her sincerity encouraged us to hope that she would come again; and most thankful were we when she appeared again the following Sunday, having managed to slip away from her home, where she had been carefully watched all the week. Anantam Garu sent her on to our house, where she would be safer in the evening, our deciding to let her stay. We asked her what she would do if her relations came, and cried, and beat themselves, to try and make her go back with them. She said, "I will stay here: Jesus has died to save me from my sins." We were a little puzzled as to her age; but, on her saying that from the collector that if we were reasonably assured that she was sixteen, we might safely keep her without being subject to the penalties, we no longer hesitated, but sent word to tell her relations of the step she was about to take. They have been to see her several times, and are satisfied that she is quite happy here. Though there have been tears on both sides, it is a matter for thankfulness that there has been no violence which so often characterises interviews of this kind. We hope that in a few weeks' time she will be publicly received into the congregation of Christ's flock by baptism.

In Paidamma we have a striking instance of the silent way in which the Holy Spirit sometimes works, and it is most encouraging to think that of the hundreds of children who leave our schools, and then nothing more of Jesus, there may be very many who, like Paidamma, have received a lasting impression, but whose names will only be known when He cometh to make up His jewels. May we all be led to pray earnestly and believingly for these dear children who are taught in our schools, and who in after life may exercise an untold influence for good upon the homes of India!

AGNETA JANE PEARSON.

THE STORY OF THE LIFE OF DR. KRAPF, The Pioneer-Missionary of East Africa.

TOLD BY HIMSELF.

IX.—MORE ADVENTURES IN UKAMBANI—FURTHER TRAVELS— RETURN TO EUROPE.



AUGUST 28th, 1851.—After climbing the mountain for some way, all of a sudden I observed a man and woman standing on a rock which projected from it, and tried to conceal myself behind a bush, but they had seen me and came towards me. By the aid of my telescope, I discovered

that these people were Wakamba. They called me by my name, and I came out of my hiding-place and went towards them and recognised them. We were heartily glad to see each other, and they inquired anxiously about Kivoi and our caravan, but I could only tell them of what had befallen myself.

August 29th.—In the evening we reached the plantations of the Wakamba, and with nightfall arrived at the village of Umama, a relation of Kivoi's. From Umama we heard that many fugitives had already returned, but that four Wakamba, with Kivoi and one of his wives, had been killed.

August 30th.—The Wakamba have been extremely cold in their demeanour towards me. One or two bananas and a few beans were all that they gave me for breakfast, although I was very hungry; and some of them visited Umama, and said openly, "The Musungu is a wicked man," for not having protected Kivoi and his caravan, whilst several were of opinion that I ought to be punished by death. Knowing the superstitious and capricious character of the people, I had little doubt of some homicidal attempt, and, therefore, resolved to escape.

August 31st.—In the afternoon two Wakamba made their appearance, and carried me off to the village of Kitetu, and on the way I was forced to halt in the middle of a village because the whole population wanted to stare at me.

September 4th.—I was yesterday convinced of the murderous designs harboured against me by Kivoi's relatives, and resolved to escape by night. Before I lay down in the evening I put some food and a calabash with water all ready for my flight. After midnight, about two in the morning, I rose from my hard couch and, not without a beating of the heart, opened the door of the hut. It consisted of heavy billets of wood, the Wakamba having no regular doors, but piling up logs above each other in the aperture of the habitation. Kitetu and his family did not hear the noise necessarily made by the displacement of this primitive door, and after I had made an opening in it sufficient to creep out I gained the exterior of the hut, and hung the cowhide, on which I had been sleeping, over the aperture, lest the cold wind, blowing into the hut, should awaken its inmates before the usual hour; and fortunately there were no dogs in the inclosure. I now bent my steps in a south-westerly direction towards a village which I had noticed the day before; as for several days previously, I had been inquiring after the route, preparatory to my flight to Yata. When day dawned I sought concealment upon the slope of a hill, which was covered with grass and bushes, and though my hiding-place was not far from a village, for I could hear the Wakamba talking, I lay the whole day hidden in the grass.

September 5th.—At nightfall I quitted my hiding-place and continued my journey towards Yata. I had an additional reason to reach it as quickly as possible, in the fear that my people might have seized upon my property, on hearing, as was very probable, that I had been killed. The tall grass and the thorns sadly obstructed my path, and made my progress slower than I could have wished. Often in the darkness I fell into pits or over stones, and the thorns, those relentless tyrants of the wilderness, made sad havoc with my clothes. Wishing to husband my little stock of provisions, I plucked as I passed through the plantations of the Wakamba green Mbellsai, a kind of bean, and thrust them into my pockets. About midnight I stumbled on the sandy bed of a forest brook, and became hopeful of finding water, so I followed its course, and was overjoyed to meet with it in a sandpit, which, no doubt, had been dug by wild beasts. Thanking God for this mercy, I drank plentifully, and then filled my calabash. After a while I came to marshy ground, where I noticed a

quantity of sugar-cane, a most welcome discovery. I immediately cut off a number of canes and, after peeling them, chewed some of them, taking the remainder with me. The horizon began soon to blush with the crimson of morning, and warned me to look out again for a hiding-place; so as I saw at a little distance a huge tree, the large branches of which drooped till they touched the grassy ground beneath, I concealed myself under it at daybreak. When it was quite day I climbed the tree to ascertain my whereabouts; and great was my astonishment to find myself near Mount Kidimui; so that there were yet thirty-six leagues to be traversed before I could reach Yata.

Towards noon I was very nearly discovered by some women who were gathering wood only thirty paces from my hiding-place; for one of them was making straight for the tree under which I was lying, when her child, which she had put on the ground some sixty paces off of it, began to cry bitterly, which made her retrace her steps to quiet it. After I had been kept in suspense for an hour, oscillating between fear and hope, the women took their loads of wood upon their backs and made haste to their village. My flight from the Dana to Kidimui was very different from the present one; then I traversed a country both level and uninhabited, and could journey by day as well as by night; but now I could progress only by night, and in a region full of thorns, holes, and villages, liable to be discovered at any moment and to be put to death as a magician, or detained in captivity until a ransom came from the coast.

[After many further adventures, the journal proceeds:—]

September 13th.—We reached Yata in safety, and the whole population of the village was in a state of excitement and came forth to see and greet me, some Wakamba who had come from Kitui having spread the news that I had been killed along with Kivoi.

September 17th.—I quitted Yata with painful feelings. It grieved me not to have been privileged to make a longer missionary experiment in Ukambani, as I could not feel satisfied that a mission in this country would not succeed, as the people of Yata had behaved with friendliness towards me; yet, situated as I was, my further stay was impossible.

September 28th.—In the evening, weary and worn, I reached my hut in Rabbai Mpia, where I found my friends well with the exception of Kaiser and Metzler, who were still ill with fever, as I had left them in July. It had long been given out on the coast that I was dead, so the joy of my friends, as well as of the Wanika, was proportionately great when they saw me come back alive.

[Dr. Krapf then resumes his general narrative:—]

After my return on the 30th September, 1851, to Rabbai from my Ukambani journey I continued, as formerly, to visit the scattered Wanika and to preach the Gospel to them. In October of that year Rebmann went to Egypt, to marry an amiable English lady, who had already proved her aptitude for missionary life amongst the heathen whilst residing with the wife of missionary Lieder at Cairo. Soon afterwards I resolved to visit Usambara a second time, being desirous of knowing whether King Kmeri was disposed to fulfil the promise made by him in the year 1848, and at what place he would allow the station to be established. This second expedition was carried out in the period between the 10th of February and the 14th of April, 1852. On my return from Usambara I had the pleasure of greeting my dear fellow-labourer Rebmann and his wife. Erhardt had meanwhile pretty well finished the building in Kisuludini, so that the two missionaries could now occupy their pretty residence there, while I remained in the old hut in the Kaya, making from it daily excursions to the Wanika. I endeavoured, moreover, to organise in the Kaya itself a regular congregation, which was joined every morning by some neighbouring families and my servants, when after prayers I explained to them the gospels according to the order in which they are to be read in the Church.

It was late in the autumn of 1853 that I was compelled to leave Rabbai, and to return to Europe for the restoration of my health. Rebmann and his wife were now alone at the station, as Erhardt was in Usambara, and on the 25th of September I took leave of my dear friends from whom I had experienced so much love. Leaving Mombaz in October I sailed to Aden, thence to Suez, and from Alexandria, in an Austrian steamer, to Trieste. I reached the dear fatherland, Würtemberg, about Christmas, but in a very enfeebled condition.

(To be concluded in our next.)

GLEANINGS FROM CHINA LETTERS.

Old "Praise the Lord."



HE Rev. R. W. Stewart writes of the oldest convert at Oh-long, in the Fuh-kien Province:—

The old Christian, Chung-Te, the father of the Church in that district, is still as earnest and hardworking as ever. He talks to every one he meets on the road; and as we

trudged along together I heard him familiarly styled by the passers-by as "Praise the Lord." This man has indeed suffered for the Name he loves. According to the local custom, when any one dies, it is necessary to fasten the body in a sitting position, in a chair, in the best room; and the catechist told me that when Chung-Te's dearly loved wife, who had been his sharer and his one human sympathiser in persecution, died, he had to perform all these painful offices single-handed, for not one neighbour would come near to assist him while he worshipped Jesus. He stood alone then; but he has lived to see not only a Christian congregation in his own village, but several other little churches spring up in the surrounding country as offshoots from it. At my last visit I found his dear little girl, his sole remaining comfort, had left him to become the wife of a heathen man, to whom she had been engaged in infancy, before the father believed. May God grant that this husband may not ill-treat his young wife on account of her faith, but soon join with her, and take her God to be his God!

"Bearing in the Body the Marks of the Lord Jesus."

Mr. Stewart gives a touching account of a young man lately baptized at Tong-A, another village in Fuh-kien:—

He is a young man of good family, and one of the senior members of his household holds an important official position over the literati of the district, and, as a matter of course, is bitterly opposed to Christianity. This young man, when it was demanded of him why he had joined the hated sect, and brought discredit on his people, replied that the doctrine was good, and that he could not give it up. He was forthwith set upon and beaten till he fell to the ground insensible. At this stage his mother interfered, saying she only wished him to be beaten, not killed. They supposed him to be dead; but on his showing consciousness, the elder brother, who had been his chief tormentor, fled from the house, fearing that the young man would bring him before the mandarins; but on his recovering, the Christian sent word for him to return, for that he need fear nothing from him, he was a follower of Christ, who forgave His enemies, and he would follow His example.

The night I arrived, the catechist told me at once of this young man but said he scarcely expected to see him at the service next morning, however, to our surprise and delight, just at church hour, he came still bearing the marks of his wounds. I examined him for baptism and shall not forget the look in his face as he answered the question, "do you know that Jesus loves you?" "Why," he said, "did He leave His Father and the glory of heaven, and come down and die for wicked men? What is that if it is not love?"

Perils of a Missionary's Life.

The Rev. W. Banister, of Fuh-Chow, sends us an account of a n

escape he had
drowning while itin
ing early this year

As an instance of real dangers which sometimes suddenly befall a missionary, I may mention what happened to me while in the company of the Rev. L. Lloyd. I had intended to accompany him through the Ku-Cheng district, it is necessary to go to Chui-Kau by water, journey up the Min of three or four days. On the day of our journey, at breakfast, Lloyd left our boat and went along the bank, our ample being followed by the coolies. After a time Lloyd returned the boat; but I was followed by the coolies and continued my journey for more than an hour at which time we arrived over again at a place called Teik where I intended to await the arrival of the boat; but the coolies said the boat could not land on that side, we must cross over. The river here is nearly as wide as the Thames at London Bridge. I therefore hired a ferry-boat, and began to cross. When we were at the middle of the stream we found the water agitated by a wind which blew from the centre of the river, being scarcely felt on this side, and the waves began to wash over the gunwale of the boat, it began to fill. I barely time to start and get out from under the bamboo cover



SKETCHES IN CHINA: A STREET FORTUNE-TELLER.

when the whole thing went over, and the entire party were thrown into the water. I, with three or four others, clung to the upturned boat until help came.

But it came all too late for three of the poor coolies, who were carried away by the current. It was an experience that I shall never forget. I can only thank God our Great Father that I was not numbered among those who were washed away. All this time Lloyd and the others in the boat knew nothing of the accident; but when they arrived opposite the village they saw that something had happened, and crossed over to see what it was. Lloyd was alarmed to see some one wearing my suit dressed in Chinese clothes; but happily it was my real self wearing dry clothes of one of the boatmen. It was now our melancholy duty to find the bodies, and bury them decently. We had first to go to

Yamen and see the Mandarin, and there promise to pay 5 dollars each for the bodies. Two or three boats then put off to search for the bodies, and in less than an hour they found them not far from each other, but some distance from the place where the boat upset. It was touching to see the real grief of the remaining coolies, as the dripping and helpless bodies of their three drowned comrades, a brief time before as full of life as themselves, were dragged to shore. They tore off and threw away all buttons and metallic substances which they could find on their clothes, and then reverently covered their faces with paper, that the rude eyes of strangers might not gaze upon the face of the dead. They were burned in the evening on the hillside above the village. This accident of course upset our plans. I had spent all my money in finding the bodies and burying them, and as the coolies did not wish to go on I returned to Foo-Chow, arriving there the same evening, much to the surprise of the people at home.

A Fire in China.

The following account of a fire at Hang-Chow is from Mrs. Elwin, wife of the Rev. A. Elwin, missionary at that place:—

We were aroused last night by some knocking at our bedroom door, which turned out to be caused by one of our Chinese nurses, who called out to us in great alarm about fire. My husband jumped up, and looking out of the dressing-room window, he saw a great mass of flame and smoke rising up high into the sky. Most of our household were soon stirring and watching the progress of the fire. It looked much nearer than it really was, and the flames kept sending out large bright sparks which showered down on to our cow-house and into our garden, as well as on to the roof of our house with alarming rapidity. My husband set our men-servants to remove the straw to a place of safety, and to watch and stamp out the fiery sparks which were falling about the cow-yard.

We learned eventually that the fire had originated in the back premises of a game-seller; this man used to keep a large store of fireworks and crackers, which he gave to those who brought him game instead of paying them in money, and it was these which, catching fire, sent out such large and far-reaching fiery sparks, which made us so nervous. This poor man, alas! with his wife and child were burnt to death.

Next door to that house lives a poor old Christian woman, deaf and infirm, belonging to our church; she rents one poor little room in the back premises of a large silk-weaving establishment, and must have been burnt to death had those premises caught fire, but our merciful God protected her, and the fire took the opposite course. Her grandson then came, found her unhurt, and carried her on his back to a place of safety.

When Mr. Elwin went out he was astonished to see the order that prevailed; as is usual at such times, all the chief mandarins, the head of the province, the district and city magistrates, &c., had all collected, a band of militia lined the street on each side, every man of them bearing a sort of lance and a lantern, and keeping the way open for the fire-engine men to pursue their avocation unhindered. The firemen rushed up and down the street with buckets, filling them from wells, or the canal not far off, and emptying them into a large tub placed ready for the purpose. The Chinese engines are not furnished with long pieces of piping as ours are, and therefore cannot throw far, but they work pretty well, and at the end of an hour and a half we were gratified to see the flames and smoke subsiding. An unfortunate practice of the Chinese is that when there is

a fire anywhere, they look upon it as perfectly allowable to go and scramble for anything they can get, and thus it comes to pass that the unlucky people who have their house burnt, or have to escape for fear it should be burnt, have to endure the additional trial of being robbed of all their possessions, furniture, clothes, &c. I believe Chinese law recognises the right of any one to keep possession of whatever they may have rescued from burning. Consequently neighbours are not very kind to each other at such times, but think more of what advantage they can reap, than of helping the unfortunate. The Chinese also have a superstition that it is through some combination of evil influence that a house takes fire, and that if they admit those in whose house a fire began to take refuge in theirs, they will bring down ill-luck on themselves, consequently the poor sufferers from a fire are often obliged to camp out somewhere in the open air, no one being willing to run the risk of bringing down ill-luck on their own heads. There are many fire-brigades here in Hang-Chow. When a fire breaks out anywhere, the brigades hurry to the scene of action with lanterns, engines, &c., and banging gongs in a peculiar manner. When the fire is over, they blow a discordant blast on a cornet as a sign of victory! Not an hour ago, my Bible-woman came to tell me that the poor

Christian woman whom I mentioned above, together with her grandson, are in great distress, as most of their few possessions, which they had to leave in the room while they escaped, have been stolen. This confirms and illustrates what I said about the Chinese being on the watch to rob at such times.

Our two pictures on this and the preceding page are common scenes in the streets of China. All kinds of trades are carried on in the open air, the various professors carrying their shops under their arms from village to village. Here you may see standing almost side by side hatters, umbrella makers and menders, doctors, dentists, cooks, barbers, and confectioners. So that a man may satisfy his hunger, be shaved, have his tooth extracted, and his boots repaired without walking more than a dozen yards. The picture on this page



SKETCHES IN CHINA: A STREET COBBLER.

shows us a Chinese cobbler at his work. That on the preceding page shows us a street fortune-teller. These men are very numerous, and are constantly consulted as to future events. No business of any kind is entered upon without first consulting them, not a house built or a grave dug without their help, and this that "good luck may dwell in the habitations of the living, and in the graves of the dead."

Freewill Offerings in Ceylon.

THE Rev. J. Alcock thus writes of the offerings made to the service of God by the C.M.S. Singhalese Christians of the Baddegama district:—

They have subscribed Rs. 1,349 for religious purposes. That makes nearly 8s. for each adult in one year. By this they show that they love and value the Gospel. Each congregation sets apart one day in the year, and calls it the "Freewill Offering Day."

I am afraid that some of the Pharisees would have their sensibilities shocked if they beheld our offerings. They included a fine bull, a young heifer, over fifty bushels of corn, sugar, treacle, cucumbers, melons, wambots, plantains, cocoa-nuts, oranges, limes, eggs, fowls, cigars, tobacco, rice, woollen fancy articles, oil, sugar-canes, soap, beans, and other things too numerous to be remembered. One day's freewill offering realised more than 100 rupees.

MISSIONARY ALMANACK.

L. Qr. 2nd .. 6.58 p.m.
N. M. 10th .. 11.30 p.m.

November.

F. Qr. 16th.... 8.42 a.m.
F. M. 25th 2.3 a.m.

- CONFLICT AND VICTORY.**
- 1 W All Saints. *C.M.S. Jubilee*, 1848. With one mind striving [together for the faith of the Gospel, Phil. 1. 27.
 - 2 T 1,140 worshippers at Brass, 1878. Go forward, Ex. 14. 15.
 - 8 F The Lord, He it is that doth go before thee, Deut. 31. 8.
 - 4 S *Usborne Memorial Sch. op.*, 1878. Wilt not Thou, O God, go [forth with our hosts, Ps. 108. 11.
 - 5 S 22nd aft. Trin. Go in this thy might, Ju. 6. 14.
 - 6 M *J. Hart mart. at Bonny*, 1875. Called, and chosen, and faithful, Rev.
 - 7 T 1st Tamil ord., 1890. Fight the Lord's battles, 1Sa. 18. 17. [17. 14.
 - 8 W T. Sandys d., 1871. God is the strength of my heart, Ps. 78. 26.
 - 9 T H. Carre Tucker d., 1875. Fought a good fight, 2 Ti. 4. 7.
 - 10 F *Hang-Chow occ.*, 1865. The battle is not yours, but God's, 2 Chr.
 - 11 S The Lamb shall overcome, Rev. 17. 14. [20. 15.
 - 12 S 23rd aft. Trin. *Trinity Ch., Calcutta, op.*, 1826. Every one had [his sword girded by his side, and so builded, Neh. 4. 18.
 - 13 M H. Baker d., 1878. A good soldier of Jesus Christ, 2 Ti. 2. 3.
 - 14 T Price landed at Mombasa, 1874. The weapons of our warfare are not carnal, 2 Co. 10. 4. [2 Co. 10. 4.
 - 15 W But mighty through God to the pulling down of strongholds,
 - 16 T Looking unto Jesus, Heb. 12. 2. [faith, 1 Ti. 6. 12.
 - 17 F *Cowley began Miss. at Fairford*, 1842. Fight the good fight of
 - 18 S *Elmelie d.*, 1872. More than conquerors, thro' Him that loved us, Ro. 8. 37. [here? Nu. 32. 6.
 - 19 S 24th aft. Trin. Shall your brethren go to war, and shall ye sit M. Amos. 3. Heb. 11. 17. E. Amos 5 or 9. Jo. 6. 22-41.
 - 20 M Mrs. Last arr. Mambouia, 1880. Bear ye one another's burdens, Gal.
 - 21 T *Lahore Coll. op.*, Put on the whole armour of God, Eph. 6. 11. [6. 2.
 - 22 W There remaineth yet very much land to be possessed, Josh. 13. 1.
 - 23 T *Nyanza Miss. resolved on*, 1875. Let us go up and possess it, Nu.
 - 24 F Through God we shall do valiantly, Ps. 108. 13. [13. 30.
 - 25 S 1st C.M.S. Miss. landed in China, 1844. Art thou not it which [hath wounded the dragon? Is. 51. 9.
 - 26 S 25th aft. Trin. His right hand and His holy arm hath gotten Him [the victory, Ps. 98. 1.
 - 27 M The Lord hath done great things for us, Ps. 126. 3.
 - 28 T *S. Gobat sailed for Abyssinia*, 1825. Valiant for the truth, Jer. 9. 8.
 - 29 W *Gaza Miss. beg.*, '78. When I am weak, then am I strong, 2Co. 12. 10.
 - 30 T St. Andrew. *King Ockiya bapt.*, 1879. Be thou faithful unto [death, and I will give thee a crown of life, Rev. 2. 10.

CHURCH MISSIONARY GLEANER COMPETITIVE EXAMINATION, 1882.

THE Missionary Competitive Examination for the year 1882 will be held on Tuesday, January 9th, 1883.

The subject of the Examination will be the Twelve Numbers of the GLEANER for 1882.

The Examination will be conducted at as many local centres as the Society's friends may be able to arrange.

Candidates must be not less than fourteen years of age.

There will be two Standards, A and B. Candidates may enter for either.

There will be one Question Paper; but certain questions will be marked as more difficult. All candidates who attempt any of these will be counted in Standard A; and those who confine themselves to the easier questions, in Standard B.

In each Standard successful candidates will be placed in two classes. Class I will include all who obtain two-thirds marks, and Class 2 all others who obtain half marks. Candidates in either class and in either Standard will receive Certificates of Merit.

There will be about ten prizes of books in each Standard, or more if the number of candidates is very large. The value of prizes in Standard A will range from 5s. to a guinea, and in Standard B from 4s. to 8s.

Winners of prizes in previous years are eligible only for prizes of higher value. Any candidate gaining marks that would entitle him to a prize if he had not gained the same prize in a previous year, will have the fact mentioned on his certificate.

Every candidate must pay an entrance fee of one shilling.

Intending competitors must apply, not to the Parent Society, but to the local clergy or secretaries of Associations; and to them the entrance fee must be paid.

Clergymen and other friends of the Society desirous of arranging for the Examination to be held in their districts are requested to communicate with the Editorial Secretary, Church Missionary House, Salisbury Square, E.C. Their duties will be (1) To invite competitors in their town or district; (2) To provide a room for them to be examined in on the afternoon or evening of January 9th, 1883, and also pens, ink, paper, &c.; (3) To remit the amount of entrance fees to the Parent Society, receive the Question Papers, and send up the Answers; (4) To make proper arrangements for the due observance of the conditions of the Examination. Detailed instructions will be sent in good time to those applying for them.

SPECIAL FUND FOR EGYPT.—See page 127.

EPITOME OF MISSIONARY NEWS.

Five more of the Society's oldest friends have been removed by death. Rev. Canon Reeve, formerly Minister of Portman Chapel; the Rev. I. Chatfield, Rector of Woodford, Wilts; B. Trotter, Esq., for many years member of Committee; T. W. Crofts, Esq., of Coventry; and Dr. Shann, York. Canon Reeve preached the Anniversary Sermon at St. Bride's in Dr. Shann's son is a C.M.S. missionary at Ningpo, where he is associated with his wife's brother, the Rev. J. C. Hoare, in the important work of Native agents. Canon Reeve and Dr. Shann were Hon. Governors for London.

Mr. Arthur J. Shields, B.A., of Jesus College, Cambridge, and Mr. Bern Maimon, of St. John's Divinity Hall, Highbury, who were accepted for missionary service by the C.M.S. a few months ago, were admitted to deacon's orders on September 24th, by the Bishop of Dover, acting for the Archbishop of Canterbury. Mr. Shields is appointed to the Santal Mission; Mr. Maimon to Bagdad.

Mr. John H. Pigott, of St. John's Divinity College, Highbury, who is to be ordained to the Curacy of St. Jude's, Mildmay Park, has offered himself to the C.M.S. for missionary service, and has been accepted by the Committee.

We regret to say that the Rev. C. H. V. Gollmer, of Lagos, and the Rev. F. Gmelin, of Krishnagar, have come home unexpectedly, invalided; Dr. B. Van Someren Taylor, medical missionary at Fuh-chow, on account of his wife's health. The Rev. G. Shurt, of the Sindh Mission, and the Rev. Hines, of the Saskatchewan Mission, have also arrived in England.

Another able African missionary has been called away, Dr. Southon, of London Missionary Society, who was stationed at Urambo, the capital of the great chief Mirambo. His arm being shattered by a gun accident, he sent Mr. Copplestone, the C.M.S. missionary at Uyu, and begged him to amputate the arm, giving him instructions how to do it. Mr. Copplestone, not a surgeon but a plain artisan, performed the operation under chloroform on June 2nd, but the arm was not taken off high enough, and on July 9th Dr. Southon still suffering severely, and said it must be done again. No letters of date have yet come; but the London Missionary Society have received a telegraph the mournful news of Dr. Southon's death.

In the first week of July news reached Mr. Copplestone, while he was at Urambo, from Uganda, dated February 19th, when Mr. O'Flaherty, Mr. Mackay were well. This is nearly two months later than our previous dates; and no letters have reached the Society.

The new Nyanza party, consisting of the Revs. J. Hannington, R. P. A. E. C. Gordon, W. J. Edmonds, and J. Blackburn, and Mr. C. Wise, Mr. Stokes, have had, by God's mercy, a very happy and prosperous journey so far, that is up to one stage beyond Mpwapa, which they reached August 1st. They had stayed four days at Mambouia with Mr. and Mrs. of whose work they speak very warmly; and two days at Mpwapa, Dr. Baxter and the Rev. J. C. Price, and at Kisoko, six miles off, Mr. and Mrs. Cole are settled.

The new Mission at Bagdad, on the Tigris, the famous city of the Sarracens, is to be begun by the Rev. T. R. Hodgson, late of Jubbulpore, the Rev. Bernhard Maimon, a Christian Jew, lately accepted by the Society.

In July the Bishop of Calcutta visited the C.M.S. station at Gorakhpur, North India, where the Rev. H. Stern has been labouring for thirty years, confirmed 100 Native Christians. The Bishop writes, "I received a very favourable impression from all I saw, and altogether I consider that there is more successful Mission anywhere." He especially notices the new cultural Christian village (Sternpur) now being established. (See GLEANER of November, 1879.)

In June last the Bishop of Saskatchewan visited the C.M.S. Station at Stanley, on the English River, formerly the scene of the venerable R. Hunt's labours. The Rev. John Sinclair, a Cree Indian, is now the pastor. The Bishop confirmed ninety-four Christian Indians there and at Pelican Narrows.

The Rev. Koshi Koshi, of Cottayam, Travancore, is translating Part I. of Butler's *Analogy* into the Malayalam language. Part I. was translated 2 years ago by another Native clergyman, the late Rev. G. Matthan.

The Rev. James Stone continues his untiring labours at Raghavapuram, the heart of the Telugu country. There had been very decided progress during the year. Thirteen new villages had been taken up in the district, making 62 in all. There are now 753 baptized Christians, and 462 catechumens together 1,215, against 800 in the preceding year, an increase of 50 per cent. But Mr. Stone urges that the work still needs developing. The district extends from Raghavapuram, forty miles westward and fifty or sixty miles northward. But it is not half occupied; and beyond is "a vast field untouched" by missionary effort at all. A year and a half ago Mr. Stone received an offer from a village ninety miles off, in the Nizam's territory, begging a teacher. A catechist was sent to visit the place. "He found all the people ready to receive us, and four could repeat the Lord's Prayer. Still I could not take up their village. I have not the strength." Of the nearer villages, eight or ten are pressing for resident teachers; "but we have neither the means nor the money."

In the GLEANER of March, Miss Tristram noticed the C.M.S. Printing I. at Jerusalem. Among the works lately issued by it are:—Sermons on the Lord's Prayer, by the Rev. Michael Kavar; Sermons on Charity, by the Rev. C. Jamal; A Translation of Baxter's *Saints' Rest*, by the Rev. Seraphim Bont; A Translation of the late Rev. H. Wright's Tract on Secret Prayer, by Abdallah; A Translation of the Sunday School Institute's Lessons on the Sunday Gospels, by Elias Dogan; and other Tracts, &c.—all in Arabic.

RECEIVED—"A Constant Reader of the GLEANER," for the *Henry W. Steamer*, "as a thank-offering for preservation during a summer excursion," £5; Anon., for "Dr. Bruce's work in Persia," £1; "Pearl," £20, and J. Lloyd, 3s., for the General Fund.

THE CHURCH MISSIONARY GLEANER.

DECEMBER, 1882.

THE WORKING TOGETHER OF GOD THE HOLY SPIRIT AND THE CHURCH IN THE EXTENSION OF CHRIST'S KINGDOM.

BY THE REV. J. B. WHITING, M.A., *Vicar of St. Luke's, Ramsgate.*

IX.



THE glory of the Holy Spirit shines out in the Acts of the Apostles. Wisdom, power, activity are seen in His blessed work of grace. Events are made to work together for the salvation of single souls and of whole communities. How wide is the embrace of His love! A thousand miles are as nothing when an African eunuch is to be taught by Philip. A woman of Asia seeks wealth by selling purple on the coast of Europe, and finds the riches of heaven. A poor female slave is set free for eternity. A Roman centurion stationed at Casarea, and a jailor at Philippi, are instances which draw aside the veil; and behold! God the Holy Ghost is no silent spectator of the glorious plan of salvation! How worthy of His dignity and His power!

The Holy Spirit loves the world. His delight is among the children of men. He is everywhere present to seek and to save that which is lost. He takes "Jesus Christ and Him crucified," and "shows" this gospel to heal the bigotry of Jerusalem, the superstition of Ephesus, the busy worldliness of Antioch, the licentiousness of Corinth, the false philosophy of Athens, and the pride of Rome. "The gospel of Christ is the power of the Holy Ghost to every one that believeth, both Jew and Greek."

But as we read in the Acts the method of His working, we are filled with renewed admiration of His love. It is the glory of the Holy Ghost to work by means.

Nations are not to be converted by a miracle, but by the use of means entrusted to Christians; the written Word, the living voice, the influence of rank and position, the gold and the silver which send and sustain the missionary, labour of love, energy of faith, patience of hope which expects results. How kind, how useful to believers is this life of service!

And how pleasing is the picture of the planting of Christianity. Life, energy, self-sacrifice shine out in the early Churches and first converts. It never entered their minds that Christianity could propagate itself as a weed does. They went everywhere telling of Christ. They did not fear to "turn the world upside down." The salvation of man was an object of unutterable importance. The Fatherhood of God, trust in God's care, the throne of grace, brotherly kindness, forgiveness of injuries, holiness of heart, and every other revelation of Jesus Christ, were necessary to a world lying in sorrow, darkness, and sin. Those Christians in the Acts loved the world as the Spirit loved the world. They recognised the Spirit's loving desire for the salvation of the world; and depending upon the power of the Holy Ghost they went forth, not counting their lives dear unto them. They looked for the fulfilment of the promise of success involved in the last command of the Ascending Saviour.

Those early Churches had the same mind as the Holy Ghost, and they "travailed in birth for souls until Christ was formed in them." It caused "great joy" in their missionary meetings when they heard of what God had done by the hands of their missionaries. Thus were the Churches multiplied and the number of them that believed grew exceedingly.

Let Zion awake. Let her arise and shine. Her instrumentality is necessary. Her strength is "the power of the Holy Ghost." "When Zion travailed she brought forth."

Work, for the Saviour cometh,
Cometh in all His power,
Work, till the King proclaimeth,
Rest! man's work is o'er.

NEWS FROM UGANDA.



It is a long time since we gave any account in the GLEANER of the Victoria Nyanza Mission. If our readers will look at the April and November numbers last year, they will find a summary of the history of the Mission from the beginning, and interesting extracts from the journals down to the end of 1880. Since March, 1881, the only missionaries in Uganda have been the Rev. P. O'Flaherty and Mr. Mackay, and we have news of them down to May 9th, 1882. That period of nearly fourteen months was, on the whole, one of prosperity and progress, and when we remember the trials which Mr. Pearson and Mr. Mackay had had to undergo, this is a cause for deep thankfulness to God. Of course King Mtesa was capricious; of course the Arab traders were bitterly hostile; and more than once the lives of our brethren were threatened. Nevertheless, the king has generally been their friend, and their work has gone on without hindrance. That work has been both secular and spiritual. They have had to be builders, carpenters, smiths, wheelwrights, sanitary engineers, farmers, gardeners, graziers, physicians, and surgeons! Mr. Mackay's summary of work, which is printed in the *Intelligencer* of this month, is indeed astonishing. We must look upon all this as real missionary work. It helps to support the Mission, and so saves the Society's money; and it is sure to have much effect in winning the confidence of the people and making them more ready to receive the Gospel message. But we naturally want to know what has been the effect of the Christian teaching which has been given from time to time to so many of the people, and we rejoice to say that there are already results for which we should unfeignedly thank God. On March 18th of this present year the first five converts were baptized. Mr. O'Flaherty writes:—

"On March 18th, the anniversary of my arrival here, I baptized five young men. Their new names are Henry Wright, Edward Hutchinson, Philip, Mackay, and Jacob. Others actually wept when they were not admitted."

And Mr. Mackay writes of them, and of other inquirers:—

"About fifty young men, average age 20 years, have been taught to read (and some to write) within the year. Many of these have been carefully instructed in the way of salvation, and not a few of them show signs of having received the truth into their hearts."

"On the 18th inst., after careful preparation, Mr. O'Flaherty baptized five young men, who, so far as we could judge by their answers, diligence, and behaviour, have resolutely made up their minds to become disciples of Jesus Christ, and face every risk which their confession may involve them in."

"A considerable number more are anxious for baptism, and we hope that in a short time, after fuller instruction and when we know them sufficiently, we may be able to welcome them too into the fold of the Church below."

"One class of pupils has gone through the whole of the Gospel of St. Matthew and the Acts of the Apostles; another class has studied St. Mark; another has read chiefly lessons in Old Testament History; while some have read two or three of the Epistles. These have all been read in Kisuheli, and rendered sentence by sentence into their own language, either by the pupils themselves or by us. All of them, and many more, have first read and become perfectly familiar with a pamphlet which we printed in their own language containing the Lord's Prayer, the Creed, the Ten Commandments, and a series of Scripture Texts."

"The work of translation has been continued. A large part of the Old Testament lessons, the service for Morning Prayer, and the Baptismal Service for adults, have been translated. Former translations have been revised; while we have added very largely to, and corrected our previous vocabularies and grammar."

Will the readers remember these five young men by name before the throne of grace? The spiritual future of the Mission may to a large extent depend upon the character of these first representatives of Uganda Christianity.





CHINESE BIBLE-WOMEN AT FUH-CHOW (CHITNIO IN THE MIDDLE).

THE PROCESSION OF THE HOLY CARPET AT CAIRO.



UCH offence has been caused to the Christian people of England by the presence of the British troops, headed by Sir Garnet Wolseley and the Duke of Connaught, at a ceremony in Cairo believed to be one of great importance in the eyes of Mohammedans. At the time we are writing it seems to be still uncertain exactly what the troops did and did not do, and we earnestly hope it may prove that they were not really taking part in a superstitious ceremonial.

Meanwhile we may remind our own readers that a very remarkable picture of this annual procession appeared in the *GLEANER* of September, 1879. That picture was engraved from an instantaneous photograph, which was given to us by the Rev. T. P. Hughes, of Peshawar, and it was accompanied by an interesting account of the ceremony, written by Mr. Hughes, who was himself present on the occasion seven years ago. We will not repeat his description now, but we give another picture of the scene, a German one, though it is not so good as our own. We hope our friends will take down their *GLEANER* volume for 1879 (of course they have it on their shelves!), and look at pages 102, 103.

But does not this whole matter remind us of the urgent need there is to give Egypt the Gospel? Miss Whately is at the post she has so long and so faithfully occupied, and the Society is sending out Mr. Klein, formerly of Jerusalem, and a great Arabic scholar, to join her. What more can be done will depend upon the Special Fund for which an Appeal is now being widely circulated over the country. Will our readers do their best for it? Of course it must not interfere with the General Fund. Every penny of that is pledged, and we want "Half as much again." But let extra thank-offerings for our recent national mercies be asked for. The door into Egypt is open now; let us enter in while we may. And may He who "openeth and no man shutteth" open to us also the hearts of the Egyptians!

CHINESE BIBLE-WOMEN AT FUH-CHOW.

Letter from Mrs. R. W. Stewart.

FUH-CHOW, July 4th, 1882.



EAR MR. EDITOR,—The accompanying photo will interest the readers of *The Story of the Fuh-Kien Mission*. You mention in that book the Bible-woman's class, and Chitnio, the widow of the Rev. Ling Sieng-Sing. The middle figure with the little boy is Chitnio, and next to her on the right hand side of the picture is the wife of that good man Ting-Ing-Soi, who died from the effects of the ill-treatment he received in Hok-Chiang, and whose story I see is also told in your book. Three of these women have been studying here at Fuh-Chow for about a year and a-half, and are now going out as Bible-women; the fourth (the last on the left hand side) has been a Bible-woman for some time, and has only come back for a little more teaching and opportunity to study the Bible for herself, which it is hard for them to do at their stations.

Perhaps the readers of the *GLEANER* would like to hear a little about our class here. Our object is, as I think you know, not merely to train Bible-women, but also to teach the wives of the catechists, and indeed any earnest Christian woman who is willing for a time to leave her home for the sake of learning the "Doctrine." Many of these we cannot make Bible-women, for the Native clergy and others very strongly insist that young women must not be used in this work; it is so contrary to Chinese custom that they think it might do harm. However, we teach all who are willing and able to learn, and those who are young, or who have children depending on them, return to their own homes and try to do all they can to spread the truth without any pay; indeed they are much like female "exhorters," and we hope much good may be done in this way, for the heathen know well they gain no worldly advantage.

There is one woman now at Ch'iah-Sioh who left us more than a year ago, and we hear very good accounts of her work; her mother, uncle, and brother, and several others have joined the

Church since she went home. At Sing Chio there is another unpaid worker; she left the class last summer, and has been going on very well ever since. I saw her at Sing Chio about six months ago, and all the Christian women spoke very highly of her, and said she had a class to teach them every Sunday afternoon.

Since we started the class altogether fourteen women have passed through it. Of these, five are wives of catechists, and one is the wife of the Rev. Ngoi Kaik-ki, the clergyman at Ku-Cheng, three are Bible-women, and the others have gone back to their own homes, where we hope they will be quite as useful in their own way as the paid Bible-women.

We have many requests for admission. This year, for the first time, we have had as many women as the house can hold, namely, twelve, for previously there seemed to be a secret fear among them of coming to Fuh-Chow, and so putting themselves, as they imagined, in the power of the "foreigners." This feeling, however, seems to be quite disappearing, and we have just had a request from Mr. Sia, the clergyman at Lo Nguong, to allow his wife to come down to Fuh-Chow for a time, to study and learn to read the Bible.

LOUISA STEWART.

P.S.—I have just received a letter from "Patience," one of the Singapore girls, who was married to a Hok-Chiang catechist, and whose name you mention in your book in connection with the work there. An extract from it will, I think, interest you, as it refers to the curious subject of possession by devils:—

"I am sure you will like to hear lately there are four families believed in Jesus. There are two women possesses with devils, one is fiercer than the other, one woman says she wants to eat a lamb, so they brought a lamb before her, she take hold of it, she bite it, and sucks the blood, in a minute the lamb was dead, then she says she wants to eat fowls; they brought fowls before her, take hold of it, she sucks the blood, the fowls was dead; they ask her why do you wants to eat the lamb and fowls, she said if I had not eat, I shall be dead; then she said she wants to eat an ox, then they were afraid, sees her in that state, so they directly came here and told they wants believe in Jesus, and asks go prayed in her house, and the Christian men did go and prayed, after the singing and prayer the woman got up to comb her hair quite sensible, they put off all the idols, in her family there are thirteen persons; on Sunday they all come church.—Yours affectionately, "G. JIM (Patience)."

THE STORY OF THE LIFE OF DR. KRAPF,

The Pioneer-Missionary of East Africa.

TOLD BY HIMSELF.

X.—LATER YEARS.



AS soon as my health permitted it I proceeded in the year 1854 to make my report to the Committee of the Church Missionary Society on the Rabbai Mission, and to receive further instructions. It was resolved to reinforce the mission by a new missionary in the person of our dear brother Deimler from Bavaria [now C.M.S. missionary to the Mohammedans at Bombay].

About the same time the Bishop of Jerusalem had formed the plan of sending to Abyssinia a number of brethren, brought up as mechanics, who had received some missionary instruction at the Institute of St. Crishona, his object being, if possible, to revive the mission to that country which had fallen through in the year 1843. I accordingly offered to visit Abyssinia on my way back to Rabbai, and in the company of one of these brothers to pave the way for the contemplated mission. The Committee approved of my plan, and in the November of 1854 I left Trieste, after having published at Tübingen my Wakuafi Dictionary, and the English Liturgy in the Suahili language. On my arrival at Jerusalem I waited upon Bishop Gobat respecting the Abyssinian Mission, and received from him the necessary instructions, with which early in 1855 I paid my last visit to Abyssinia. Arrived at Gondar, the capital of Abyssinia, we found the road to Shoa completely closed by the war which the new king, Theodorus, was waging against that country; so it seemed the best plan,

under the circumstances, to return to Egypt, forward a report to Bis Gobat, and then, by way of Cairo and Aden, proceed to Rabbai by sea.

Fever, sun-stroke, and fatigue on the return journey nearly killed me, and I quite expected to have found a grave in the Nubian Desert. On my arrival at Cairo it became clear to me that I could not go on Rabbai in this suffering condition, nor indeed any longer endure climate of Africa or present way of life, and that therefore my work in Africa was at an end. So, with deep sorrow, in August, 1855, I said farewell to the land where I had suffered so much, journeyed so much, and experienced so many proofs of the protecting and sustaining hand of God; where, too, I had been permitted to administer to many souls the Word of Life, and to name the Name of Jesus Christ in places where had never before been uttered and known. God grant that the seed so broad-cast may not have fallen only on stony places, but may spring up in due season, and bear fruit an hundredfold!

In the September of 1855 I reached Stuttgart, and resided for a time at Kornthal till my future career of usefulness should develop itself. The Committee of the Church Missionary Society in London manifested a sympathy with my sufferings, and expressing a hope that I might be so far recovered as to be able to continue my labours in Africa in a better climate, proposed to me to go to the Mauritius, and seek out natives of Eastern Africa as had formerly been thence sold into slavery but were now residing in the island as free men, who might be willing to learn; and to instruct them sufficiently to become catechists, with a view of ultimately sending them back to Africa in that capacity, a plan which had been attended with much success at Sierra Leone in Western Africa. At the Cape of Good Hope, too, the Committee was of opinion that persons were also to be met with. Agreeable and inviting as was the proposal, much as I approved of it, having regard to its important results, I could not persuade myself to return to Africa for some years to come, as I wished first for the complete restoration of my health, and for time to review my whole life, especially my missionary life in Africa, an occupation for which, out there, I had never yet found sufficient time and leisure.

Our merciful Father, who hath hitherto so wonderfully upheld and rendered my path in life pleasant to me, even amidst care and sorrow, hath been pleased to bestow upon His servant an helpmeet for him in his daughter of senator Pelargus of Stuttgart, my beloved wife Charlotte, whose Christian experiences, joined to a perfect disregard of self, and an affectionate nature, have been my greatest support, both in the calm in which I labour, and in the shattered state of my health; for, indeed, she has proved herself to me the best and truest human support, alike in body and soul!

Full of trust in His hands do I leave the future of my life on earth, whether of activity at home, or in the former field of my labour amongst the heathen of Africa! To Him would I render, as is most due, honour and praise, worshipping Him in time and eternity, being thankful to Him, and blessing His Name for all His mercies bestowed upon me from my youth upwards, especially in the trials and perils of my sojourn amongst the benighted tribes of Eastern Africa!

NOTE IN CONCLUSION.

Dr. Krapf's autobiography, ending as above, was written in 1860. He lived twenty-one years after that, mostly in Germany. Twice he revisited the scenes of his former labours. In 1861 he went to East Africa with a new Methodist Mission to the Wanika people to introduce the party, see them settled in the country; and in 1867 he was in Abyssinia for a short time, as interpreter, with the British army which Sir R. Napier led to Magdala. But the great work of his later years was linguistic. In particular, he completely revised, for the British and Foreign Bible Society, the version of the whole Bible in Amharic (the language of Abyssinia) which was made some seventy years ago by an Abyssinian monk. He also compiled an elaborate Dictionary of the Suahili, principal language of East Africa, which was just finished when he died and has since been published.

The touching circumstances of Krapf's death were mentioned in the GLEANER of last January. He entered into rest Nov. 26th, 1881. The last he followed with the keenest interest the fortunes of the Church of Africa and Nyanza Missions. They are the direct result of his work. He laid the foundation at Mombasa; and his explorations led to the travels of Speke and Grant and Stanley, which in their turn opened the way to Uganda. And we are now establishing the very chain of Missions which he was the first to project.

GLEANINGS FROM BISHOP SARGENT'S JOURNAL IN TINNEVELLY.

(Continued from page 129.)



ALLUR, 11th December, 1881.—At the early morning service there was the Litany, and a sermon by one of the Native pastors. At noon there was service with Confirmation, at which one hundred and forty-four candidates were presented, some of whom had come here the previous day, a distance of from ten to eighteen miles. I have, of course, to depend in great measure on the pastors performing their duty towards these candidates, in preparing them months beforehand for this important and interesting rite. But to let all see that the address at the opening of the Confirmation service is not a dead letter, and that if any are kept back it is not at the whim of the pastor, but because the candidate lacks the required knowledge and fitness, I explain the matter, and then proceed to examine a few of the candidates, pointing out the person that is to reply to my question. On the present occasion I asked about a dozen questions, all from the Church Catechism. On one side six young women answered fairly, on the other side five young men answered well, and only one partially failed. On such occasions, however, some allowance must be made on the score of shyness. I am persuaded that the preparation of candidates for Confirmation is one of the most effectual means of bringing the claims of spiritual religion before the minds of our converts. It cannot be otherwise if the pastors perform their duty in a prayerful and earnest spirit.

In the evening went to Sivalarkulam, about half a mile to the east. This is the largest and most important village in this neighbourhood. Two years ago for the first time Christianity gained an entrance here. One family of shepherds put themselves under Christian instruction. Some months after that, two more joined, and about seven months ago above twenty families. So that now there are one hundred and twenty souls here who have renounced idolatry and join in Christian worship. I was long doubtful whether, considering the opposition and persecution to which they were exposed, they would remain steadfast, especially as I was told the women did not regularly attend worship with their husbands; but the men explained that this was owing to the lack of a proper place to meet in. The first thing that these people saw, on their numbers being so largely increased, was the large stack of straw belonging to the chief man among them on fire, and some Rs. 30 or 40 property thus destroyed; next a charge of robbery was brought against one of them, and later on another charge of injury to property against some fifteen of them. But the evidence was so manifestly untrustworthy that the Sub-Magistrate threw the case out at once.

Four months ago the Nallur District Native Church Council allowed them Rs. 30 towards building a place of worship. They expended nearly Rs. 100 of their own, and built a place 36 feet by 15, with walls some 10 feet high, all beautifully neat and clean. They put up a temporary porch, tastefully fitted with a canopy of cloth and with strings of flowers. The globes inside had been borrowed from Nallur. The room was soon filled to overflowing, for several had come from other villages, and not a few had to stand outside. The first part of St. Matthew xxii. was read as the second lesson, and on it I framed my sermon. I observed how, in the person of the missionary who in times past occupied the Nallur Station, the king's messengers had come to this village and invited them, but they had declined; now at length some had professed to accept the invitation. "There are many in this Province who come as it were to the door, look in, but never enter. You will say that some of you have come in and some of you have been baptized. Well, here is the feast before you. What would you say if sitting down you folded your arms and would not eat?" "That would never do," said a man sitting half way down. "True, our religion is a religion of the heart. What is the great feast that the Gospel sets before you?" "Jesus," said some of the men. "Yes, Jesus the Son of God and the Saviour of the world. The heathen think it is enough to repeat, Hurri, Hurri, or Siva, Siva. But it will not suffice to merely repeat the precious name of Jesus; you must take Him into your hearts, you must believe in Him, as the Saviour who has borne our sins, and from Him you must seek pardon and grace to be holy." This was the substance of my discourse. I have seldom addressed a more attentive audience. I have so far entered into particulars that friends of our Mission may know what our employment really is when we go among these people, and may as partners in our work cultivate a prayerful sympathy with us.

Palamcottah, 17th December.—While walking in my garden, a pleasing-looking man came up to me and presented a letter from one of the Native pastors in the Surandai District, stating that the bearer, a very respectable man, was a Kshatriyan from a village in his neighbourhood who wished to become a Christian. I let him make his own statement, and then said, "But when a man wishes to change his religion he must understand what it is he intends doing; you wish for baptism, but you have never been under Christian instruction: you must first learn what

Christianity is." "Then, sir," said he, "you do not know who has been my Guru" [i.e. teacher]. I replied, "No, I do not." "My wife has been my Guru, she learnt as a girl in the Mission School in Madura. She learnt to read her Veda [i.e. Bible], she has still a part of the book with her, she has read that to me, and thus I have learnt what your religion teaches. It shows the way of salvation, and therefore I wish to be baptized." Of course I was glad to meet a man like this, and told him that for a few days he must stay here and be under the teaching of the Native pastor, and then if he still wished it I would baptize him.

22nd December, Thursday, Pannikulam.—Arrived at 10 o'clock, and at 12 had service, at which one hundred and ninety candidates were confirmed. At 3 P.M. attended the Church Council, at which three Native pastors and thirteen laymen were present. This district, which is in most things behind our other districts, has this year somewhat improved in contributions to the Church Fund. There is an increase over last year of about Rs. 100. Still matters are not what they ought to be. In the evening a man, Devasagayam Reddi, came to me to plead that he had built a small but substantial church, and wished that I should get the Church Council to allow for it a chair and Communion table, with a globe also to hang in the centre. This was true: he had built a church that had cost about Rs. 700, of which his friend Isaac Reddi had helped him to the amount of Rs. 100. He had got nothing from the Native Church Fund. This was a pleasing instance of a man doing all without begging from our fund. On the subject being brought before the Council, they gladly allowed for the chair and table, but as the globe was only an ornamental requisite, and their funds are so limited, they declined to give anything towards that expense.

At 7 P.M. we had service in the church, attended by all the agents as well as people of the station. Rev. John Nallatamby preached. Old man as he is, he preached with a clearness and energy that I have never known surpassed by a native. His text was, "The Great God and our Saviour Jesus Christ," Titus ii. 13. The fluent way in which he kept all in deep attention, the illustrations he used to show that our God is a great God, that His person is great, His attributes are great, and His acts great—that greatness culminating in the manifestation of His Son Jesus Christ as the Saviour of the world,—all told so eloquently and truthfully, seemed to engross the lively attention of all.

25th December, Palamcottah.—Christmas Day.

"The Shepherds sing; and shall I silent be?
My God, no hymn for Thee!
My soul's a shepherd too; a flock it feeds,
Of thoughts, and words, and deeds."

We are in the midst of trouble from the ravages of cholera, but where can the sorrowing find comfort if not by an interest in the glorious event which we this day commemorate? I was cheered at the sight of the people as they thronged to the early morning service, 877 besides the students and school children; and then 169 remained for the Holy Communion. I had seen the Kshatriyan several times since the 17th, and as he had satisfied the Native pastor of his knowledge of Christian truth, and I felt assured of his sincere earnestness, I baptized him during the service, and received him into the Christian Church under the name of Jesudasen (the servant of Jesus). His heathen name was Tulasi Ram Singh.

31st December.—Looking back on the year that is now closing how much ground does one see for thankfulness! Health restored; opportunities for usefulness open on all sides; apparent progress in the several departments of Mission work. All these things call forth the acknowledgment, "Not unto us, O Lord, but unto Thy name be the glory."

The number of candidates confirmed this year in 20 places is 2,565, of whom 1,463 were males and 1,102 were females.

Compared with last year, the statistics stands as follows for the whole of the congregations in Tinnevely in connection with the Church Missionary Society:—

	1880.	1881.	Increase.
Total Adherents	54,263	55,262	999
No. of Baptized	38,657	40,540	1,883
No. of Communicants	9,517	10,186	669
School Children	12,720	13,348	628

EDW. SARGENT, Bishop.

PALAMCOTTAH, 16th January, 1882.

A Little Boy's Letter to the Heathen.

TRINITY VICARAGE, CAMBRIDGE,
July 26th, 1882.

DEAR HEATHENS,

I hope you are quite well.

I am glad that some of you know about Jesus Christ the Son of God. I know I shall see you in Heaven if you love Jesus. I hope some day I shall be a missionary: then I can teach you about Him.

FROM LITTLE WILLIE.

[The above is the spontaneous production of a little boy aged 5½, written and composed entirely by himself.]

THE LATE REV. RAWIRI TE WANUI.



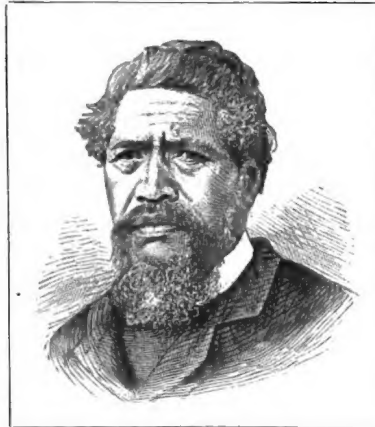
WE present a portrait of a veteran Maori clergyman, lately taken to his rest, which has been kindly sent to us by the Rev. J. McWilliam, C.M.S. Missionary at Otaki, New Zealand.

The Rev. Rawiri Te Wanui was one of the earliest converts in those southern parts of the North Island which now form the Diocese of Wellington, having been baptized by the Rev. O. Hadfield, now the Bishop of Wellington, as far back as March, 1841. He was ordained in 1872. The Bishop writes of him:—

For many years he acted as a lay-reader and teacher. He was much respected by his people for his integrity and straightforwardness. He was a remarkably clear-headed man, and was a trusted adviser of his tribe at all times. His sermons were remarkable for clearness of thought, as well as for accuracy and force of expression; there could never be any doubt as to what he meant. During his illness, which lasted some months, he was humble, patient, and resigned, never wavering in his firm reliance on his Saviour.

Mr. J. McWilliam, whose fellow-labourer he was at Otaki, sends similar testimony:—

I worked with him for over a dozen years without there arising the necessity for a single unpleasant word between us. His illness was a long and trying one, but he was most patient and resigned throughout. The want of medical advice was one great trial, and shortly before his death he was sorely tempted by a Nauhau medicine man, who begged to be allowed to repeat his incantations over him, assuring him that if he consented his cure would be certain and speedy. Rawiri, though longing for medical advice, which could only be procured from Wellington at a ruinous price, and believing that with that a cure was still possible, told the "tohunga" to depart and leave him in the hands of his Maker, to whom he had turned not with his lips only but with his whole heart more than forty years ago, and whom he would not dishonour now, when about to enter His presence, by a return to their ignorant superstitions.



THE LATE REV. RAWIRI TE WANUI.

cattle. One day when Salim was standing near his father's hut Dongolowie came up, and seizing him, tried to drag him off; his father saw the struggle, and came running up to rescue his boy, when the Arab drew a pistol and shot him dead. There was no one now to stop the cruel Arab and the poor boy was dragged off to slavery. After a time came the revolt of Suliman (the head of the slave-traders) against Egyptian rule, with the horrors of the slave war, which was brought to a successful close by Gessi Pasha, one of Col. Gordon's officers, who caught and executed

inhuman Suliman. On the close of the war many slaves were set free, among them Salim who was then at Dem Suliman, the capital of Bahr el Ghazal Province.

A few months after this I came to Dem Suliman, on my way to England from Uganda, being without a servant (the boy I brought from Uganda having lately died), Gessi Pasha promised to find me one from among the freed slaves, sending for the Mudir or Governor of the town. He told him to try and find me a boy. So the Mudir sent for Salim, and asked him if he was willing to go with me as my servant, telling him that the English were good people and would treat him well. The boy said he was willing, accordingly he was sent to me. He looked thin, miserable, and half-starved, and had only a dirty rag round his loins, but I had very great diffidence at first in inducing him to wear clothes, as he had never been used to them, and seemed to think them quite superfluous. As he has told me since, many things about us seemed very strange to him; when he saw us kneel in prayer in

and morning, he could not understand it at all; he had seen his Mohammedan master at prayer often enough, but as we did not employ the genuflections he was much puzzled to know what we were doing.

Although Salim had been liberated from actual slavery by Gessi Pasha yet in the eye of the law, as it exists in Egypt, he was not free, so reaching Khartum, spite of various difficulties put in the way by Egyptian officials, I obtained free papers for him through the help of Hansal, the energetic British and Austrian Consul, and these papers I subsequently countersigned at the Ministry of the Interior at Cairo.

When Salim first came to me as my servant he had a very imperfect knowledge of the colloquial Arabic, but during the journey, and the stay at Khartum and in Lower Egypt, he picked it up very rapidly.

During the two years that have passed since he came to England, he has acquired a considerable knowledge of English, and can read and write very fairly. Having given unmistakable signs of having been born again by the Spirit of God, I had the great pleasure of baptizing him on the 28th of last August, in Holy Trinity Church, Nottingham, by the name of Salim Charles Wilson. He retains a good knowledge of his native language, and his desire now is to tell his own people of the good news of salvation.

The Dinkas inhabit a portion of that vast territory annexed to Egypt by Sir Samuel Baker, as yet no Protestant missionary has attempted to reach the dark tribes on the banks of the White Nile. I believe that the veteran Dr. Krapf has some scheme in his mind for the evangelisation of this part of Central Africa, for in the last letter

which I received from him, very shortly before his death, he asked several questions in reference to establishing Mission stations there. At least, we ought all to pray that the remarkable events now taking place in Egypt may be made instrumental under God's blessing in opening these lands to the Gospel message.

C. T. WILSON,

Late Missionary of the C.M.S. Nyanza Mission.

THE FIRST DINKA CHRISTIAN.



THE readers of the GLEANER will be interested to hear of the firstfruits of one of the (as yet) unevangelised tribes of Central Africa, the Dinkas.

The Dinkas are a large, and were at one time a powerful tribe of negroes on the western side of the Bahr el Abiad, or White Nile, between the 6th parallel north latitude and the Bahr el Ghazal.*

Salim, the young convert of whom I am about to speak, was born in the village of Amárwí, near the town of Rumbek, in the Dinka country. The Dinka tribe were rich in cattle, till the Arab slave-traders plundered them and laid waste their country, and Salim's father, being a chief and a man of some importance, at one time possessed large herds. The father's name was Kisich, and he had three wives, the name of the one who was the mother of Salim being Dén. When the boy was five or six years old his mother died of small-pox, and he and his three brothers and three sisters were brought up by their father, who seems to have treated them very well. Soon after, the Dongolowies, or Arab slave-traders from Dongola in Upper Egypt, came into the country and carried off many of the



SALIM CHARLES WILSON, A DINKA CONVERT.

* Some pictures illustrative of the Dinka tribe appeared in the GLEANER of August, 1879, accompanying Mr. Felkin's narrative of the Nyanza party's journey up the Nile.



MANY FISHERS.

"Behold, I will send for many fishers, saith the Lord, and they shall fish them."—Jer. xvi. 16.

ALL the night long, on Galilee's deep lake,
Their toilsome way the patient fishers take;
All the night long, while men in cities sleep,
Their wide-spread nets the pathless waters sweep.
When morning came, ONE stood upon the shore,
And bade them ply their humble task no more;
Obediently they left their ships, and then
Followed where'er He led—fishers of men.

As they look back, that changeful lake appears
A school to train them for their manhood's years.
Wise to win souls, they journey far and wide,
From the Orontes to th' Euphrates' side;
Along the Euxine, by the Ægean Sea,
These Galileans toil unweariedly.

Earth's many waters still for labourers call,
Patient endurance is required in all.

Beneath a tall tree's shadow, in his hand
His pendant rod, I see the angler stand.
The sylvan charms of the sequestered spot
Wake but a passing thought: he pauseth not,
Intent to capture, slowly, one by one,
The wary prey, before the day is done,
While seaward silently the swift stream rolls:
Such is the work of those who watch for souls!

On vast North-Western lakes, when winter's reign
Has changed their surface to a solid plain,
Can the poor fisher hope? Yes! Human skill
O'er Nature's obstacles can triumph still.
An aperture he pierces in the ice,
Places thereon a frame of rude device;
For long chill hour 'tis then his lot to wait,
Till some strong fish leaps up to seize the bait.
Ah! then, what care, what keen anxiety,
Lest the fierce captive struggle and get free!

God giveth wisdom to the willing heart,
He helps the busy hand to do its part;
He teaches where to cast the hook, the nets,
In miry places firm the feet He sets;
In sudden storms, at midnight drear and dark,
His eye is ever on the fisher's tusk,
For all who seek the welfare of mankind
Are fellow-labourers with a Higher Mind.

God's highest glory is His creatures' good,
To all He giveth life and light and food;
This was the Saviour's glory when on earth,
His work a Sacrifice of priceless worth;
And when He left the world He died to save,
This glory He to His true followers gave;
And His preached Gospel is the lever given
To raise man's fallen race to righteousness and Heaven.

Q.

W. H. F.

F. H. X. I.

V. BOHME SC.

MISSIONARY ALMANACK.

L. Qr. 2nd 2.55 p.m.
N. M. 10th 3.38 p.m.

December.

F. Qr. 17th 4.39 p.m.
F. M. 24th 3.41 p.m.

- DEATH AND LIFE. [made alive, 1 Co. 15. 22.]
- 1 F Pfander d., 1865. As in Adam all die, even so in Christ shall all be
2 S Death passed upon all, for that all have sinned, Ro. 5. 12.
[come that they might have life, Jo. 10. 10.]
- 3 S Advent Sun. S. Crouther's 1st Sermon at S. Leone, 1843. I am
M. Is. 1. 1 Pet. 5. E. Is. 2, or 4. 2. Jo. 13. 1-21.
- 4 M Thro' death destroy him that had the power of death, Heb. 2. 14.
5 T Brought life and immortality to light, 2 Ti. 1. 10.
6 W Imad-ud-din ord., 1868. I set before thee life and death, Deu.
7 T Why will ye die? Ez. 18. 31. [30. 15.]
- 8 F Turn yourselves, and live ye, Ez. 18. 32. [Ps. 27. 1.]
- 9 S Bp. Stuart consec., 1877. The Lord is the strength of my life,
[ever, 1 Pet. 1. 23.]
- 10 S 2nd in Advent. The word of God, which liveth and abideth for
M. Is. 5. 1 Jo. 3. 1-16. E. Is. 11. 1-11, or 24. Jo. 18. 1-28.
- 11 M S. Crouther baptized, 1825. Walk in newness of life, Ro. 6. 4.
12 T Passed from death unto life, Jo. 5. 24. [the death, Rev. 12. 11.]
- 13 W Supposed day Smith & O'Neill d., 1877. Loved not their lives unto
14 T There shall be no more death, Rev. 21. 4. [are yours, 1 Co. 3. 22.]
- 15 F Bps. Russell, Horden, and Royston consec., 1872. Life or death, all
16 S Death is swallowed up in victory, 1 Co. 15. 54.
[thy sting? 1 Co. 15. 55.]
- 17 S 3rd in Advent. Ember Wk. Welland d., 1879. O death, where is
M. Is. 25. Rev. 1. E. Is. 23, or 28. 5-19. Rev. 2. 1-18.
- 18 M Townsend vis. Abeokuta, 1843. Can these bones live? Ez. 37. 8.
19 T H. Edwards inv. C.M.S. to Peshawar, 1853. Ye shall live, Ez.
20 W I prophesied...and they lived, Ez. 37. 10. [37. 5.]
- 21 T Bp. French consec., 1877. To live is Christ, Phil. 1. 21.
22 F T. Chapman d. in N. Z. on 62nd Anniv. of Miss., 1876. To die is
23 S He that hath the Son hath life, 1 Jo. 5. 12. [gain, Phil. 1. 21.]
[eternal life, 1 Jo. 5. 11.]
- 24 S 4th in Advent. Bp. Vidal d., 1854. God hath given unto us
M. Is. 30. 1-27. Rev. 14. E. Is. 32 or 33. 2-23. Rev. 15.
- 25 M Christmas Day. S. Marsden's 1st Sermon in N. Z., 1814. And this
[life is in His Son, 1 Jo. 5. 11.]
M. Is. 9. 1-9. Lu. 2. 1-15. E. Is. 7. 10-17. Tit. 3. 4-9.
- 26 T St. Stephen. The crown of life wh. the Lord hath promised, Jas. 1. 12.
27 W St. John. We show unto you that eternal life, 1 Jo. 1. 2.
28 T Innocents Day. I give unto them eternal life, Jo. 10. 28.
29 F Whether we live, we live unto the Lord, Ro. 14. 8.
30 S Whether we die, we die unto the Lord, Ro. 14. 8.
[the Lord's, Ro. 14. 8.]
- 31 S Sun. aft. Christmas. Whether we live, therefore, or die, we are
M. Is. 35. Rev. 21. 15. to 22. 6. E. Is. 38 or 40. Rev. 22. 6.

"HALF AS MUCH AGAIN."

AT the recent Anniversary of the Norfolk and Norwich Auxiliary of the C.M.S., the Sheriff of Norwich, Mr. J. J. Winter, made the following suggestions about getting the "Half as Much Again":—

"There are 15,000 parishes in England and Wales, and in 10,000 of these not one penny is subscribed to the Church Missionary Society. Here is new ground to work upon. The average of collections after sermons in the 5,000 parishes is £4 11s., so that if only half the unrepresented parishes were included, £20,000 a year would be the result. When a parish is well worked it is not only the sermons that benefit the Society, but the public meetings, collecting cards, missionary boxes, and parish organisations, which double and treble the amount brought in by sermons. I will mention my own parish as an instance. Not long ago there were but five or six subscribers in the whole of Heigham, but now the district of St. Philip's alone gives £100 a year.

"An endeavour might also be made to bring before the public mind the very old principle—not commanded or absolutely incumbent on Christians, but nevertheless according to the will of God as expressed in the days of old—viz., that we should render, as far as practicable, the tithe or tenth part of our incomes to God's work and glory, set it apart as not our own, and what a sum total we should then have to give away! Last year the income-tax brought to the Government the sum of £10,650,000. Now this at 5d. in the £1 represents an income of £511,200,000. The tenth part of this would be £51,120,000 to give away. How differently, then, could home and foreign Christian work be supported! and this calculation does not include incomes under £150 a year, otherwise the amount would be nearly doubled.

"There is, lastly, perhaps the most simple plan, and one in the power of almost all to adopt, namely, to give half as much again as we have done before, both of our time and money."

NOTICE.

In the GLEANER of January will be commenced a Story of Christian Work, entitled, "OVER THE WATER," by Miss Evelyn R. Garratt, Author of "Free to Serve," "Lottie's Silver Burden," &c.

The GLEANER of 1883 will also contain a Series of Devotional Papers, by "A.M.V.," entitled "JERSEY BREEZES"; Sketches of a Lady's Work at Fuh-chow, by Mrs. G. Fagg (Miss M. Foster), late Missionary there; THE STORY OF THE NEW ZEALAND MISSION, by the Author of "The Good News in Africa," &c., &c.

EPITOME OF MISSIONARY NEWS.

The C.M.S. Committee have issued a Special Appeal for Men. Univer graduates are wanted immediately for the Principalship of Fourah College, Sierra Leone; for St. John's College, Agra; for the Noble School, Masulipatam; for the Cambridge Nicholson Institution, Travancore for the Preparandi Institution at Jerusalem; for the Ningpo College, China. Medical Missionaries are wanted for the Niger, Frere Town, the Nyasa Mission, Gaza, the Günd Mission, and Bishop Burdon's New Mission in Szechuan. A good schoolmaster is urgently needed for Frere Town. Omen are wanted for Lagos, Calcutta, the Koi Mission, Sindh, &c.

The Committee propose to set apart Wednesday, Dec. 6th, for special supplication that these needed labourers may be found; and they invite all their friends to unite with them in prayer on that day.

The Dean of Westminster has most kindly offered to have a collection of the C.M.S. at Westminster Abbey, on Sunday evening, Dec. 10th, 2nd Sunday in Advent, at 7 P.M., the Society appointing the preacher on the occasion. Bishop Burdon, of Victoria, Hong Kong, has consented to preach.

By the lamented death of Archdeacon Prest, of Durham, late Rector of Gateshead, the Society loses one of its most faithful and zealous friends in North of England. By his influence and labours, combined with those of the late Bishop Baring, Canon Tristram, and other friends, the contribution to C.M.S. funds in the Diocese of Durham rose in twenty years to about twelve times their former amount.

We deeply regret to announce the death, on Oct. 23rd, of the Rev. H. William Shackell, M.A., formerly C.M.S. Missionary in North India. Shackell took high honours at Cambridge. He was 10th Wrangler, 1857, 2nd Class Classics, 1st Class Theological Tripos, and Fellow of Pembroke College. He laboured with untiring energy for seventeen years in various parts of North India. The stations of Godda, in the Santal country, Aligarh, were established at his own private expense, and he contributed largely to several other Missions. He was a most humble-minded man, and was beloved by all who knew him.

Dr. George Johnson has retired from the office of Honorary Consul and Physician to the C.M.S. During twenty-six years he has given the Society valuable time and medical skill without fee of any kind.

The Rev. Metcalfe Sunter, M.A., Principal of Fourah Bay College, has been appointed Government Inspector of Education for the West Coast of Africa, and is therefore obliged to retire from C.M.S. after twelve years' most assiduous and earnest labours in the cause of Christian education at Sierra Leone. He was prepared for the ministry at Islington College, and received an honorary degree of M.A. from Durham University at the time the affiliation of Fourah Bay College to that University was arranged.

Some corrections have to be made as regards previous announcements of the GLEANER of locations and movements of Missionaries. The Rev. Harrison goes to the North Pacific instead of to the Günd Mission. The Rev. G. H. Weber goes to his old field, North India, and not to Mauritius. The Rev. W. Latham is appointed to Lucknow instead of Calcutta. The Rev. Bateman is prevented by ill-health from returning to the Punjab this year, and the Rev. D. J. S. Hunt by his wife's health from going out at once to Saskatchewan. Mr. E. Elliott will remain in England for another year. Rev. A. J. A. Gollmer and Dr. G. Chalmers are not going out at all for the Society. The Rev. J. C. Hoare and Dr. B. Van S. Taylor, who came lately from China, are returning to the field immediately.

On Oct. 17th, the Rev. E. Bickersteth, of the Cambridge Mission at Dacca, son of the Rev. E. H. Bickersteth, of Hampstead, had an interview with the C.M.S. Committee, and gave a very interesting account of his missionary work as well as a review of the prospects of Christianity in North India, especially among Mohammedans.

On Sept. 10th, Bishop Royston ordained another Native clergyman for the C.M.S. Mission in Mauritius. His name is Samuel Surger Singh. He is a Hindu born in the island, and knows the Hindi, French, and English languages.

Bishop Horden writes from Moose Factory on Aug. 28th. He had arrived safely via Canada, the last part of his journey being eighteen days' canoe travelling. The Rev. H. Nevett and Mr. J. Lofthouse had already arrived by annual ship; and the latter was proceeding immediately with the Rev. E. Peck to the Eskimo Mission at Whale River. The Bishop confirmed 45 Indians on Aug. 27th.

The Bishop of Calcutta visited the Lucknow C.M.S. Mission on July 28th and confirmed 22 Native Christians.

The Right Hon. M. E. Grant-Duff, Governor of Madras, visited Tinnevely in September, and was received with due honour at the C.M.S. Mission Palamcottah. Addresses were presented to him at the Sarah Tucker Institution and the Theological College, and also by the Native Christian community, and his replies were of a very friendly character.

Last month's GLEANER had gone to press before later news from Uganda reached the Society, on Oct. 19th. This news will be found at page 137 of present number.

** We desire to recommend to those of our readers who are Sunday school teachers the CHRISTMAS LETTERS prepared by Miss E. S. Elliott, Author of *Copsy's Annals*, &c., and formerly Editor of the *C.M. Juvenile Instructor*. Every teacher should send to each of his Sunday-schoolers a Christmas Letter for You. Write for specimens to Messrs. Hazell, Watson & Viney, 6, Kirby Street, Hatton Garden, E.C.

RECEIVED—Mrs. Corsbie, for the Egypt Special Fund, £10; Miss S. Edwards, for the Henry Wright Steamer, 10s. 6d.; "A Nurse's Thank-offering," £1; "Pearl," another £20.

NOTICE.—Clergymen and other friends proposing to make arrangements for the ANNUAL GLEANER EXAMINATION are requested to communicate during this month with the Editorial Secretary. The Examination will be on Jan. 1st.